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'This ever-recurring **Light** of the East'



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*Editor*

Gopikamohan Bhattacharya

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## FOREWORD

Kurukshetra University was founded to promote and encourage research in Indological Studies. Even when it became a multi-faculty University, it did not lose sight of its original purpose. To give some idea of the activities of the Faculty of Indic Studies the University started the publication of a Digest of Indological Studies in 1963. The first issue of the journal came out in December, 1963 on the eve of the Delhi Session of the International Congress of Orientalists. During 1963 to 1968, ten issues of this journal in six volumes were published ; but owing to some difficulties this venture, which was much appreciated abroad and in this country, had to be suspended after the publication of Vol. VI, Part I, June 1968. It has been decided in response to requests from eminent scholars all over the world to revive the Digest. Hence this renewal of our most important publishing venture. I am confident that the Digest will once again establish its usefulness as a scholarly journal.

S.K. Dutta  
*Vice-Chancellor*







## EDITORIAL

With the growth of interest in Indological research in various countries it becomes practically impossible for the researchers to keep track of all publications in their own respective fields of study. The results of researches in some countries are being published in their own languages. This has resulted in a stumbling block to the collection of data and determining the scope of further research in a particular field. Hence in 1963 the Institute of Indic Studies, Kurukshetra University launched the project of publishing the Digest. Till 1968 ten issues of the Digest were published. Although compilation of a bibliography of Indology is by no means an easy task, it is refreshing to note that the Digest was recognised by eminent Indologists as a welcome publication for the use of scholars. But, for reasons beyond control, the publication was suspended in 1968. Appreciating the value of the Digest and the impact it has made on the Indological world in the short span of its life, the University decided this year to revive its publication. We have now the pleasure of offering Volume VII of the Digest, a result of our sustained effort for over ten months, to researchers in Indology. This has been possible due to the impetus put and the keen interest shown by our Vice-Chancellor Dr. S.K. Dutta in its revival and early publication. We take this opportunity to acknowledge our warmest gratitude to him.

In this volume the system followed in the division of material over the various headings corresponds almost completely with that introduced in the previous volumes. With a view to cover greater number of articles, attention has been focussed on the main points of each article. All abstracts are serially numbered and wherever necessary, cross-references have been given. We have tried to cover partly the articles in major journals published between 1966 and 1970. This issue contains 625 entries and the rest will be covered in the next issue. A new feature has been the author's index.

In this arduous task of compilation, we have been greatly assisted by our esteemed contributors (list of names attached) and my colleagues in the University for their cordial response in preparing the abstracts and to our worthy correspondents who have very kindly sent research information. We must express our grateful thanks to them. We are also thankful to those authors who have kindly prepared abstracts of their own articles. Above all, our thanks are due to the members of the staff of the Digest Shri V.P. Girdher and Shri Goel and particularly to Shri Girdher who has spared no pains in carrying almost



single-handed the task of the office, compilation and going through the proofs.

To my colleague Dr. D. B. Sen, I desire to express my lively gratitude for the valuable assistance rendered by him in compilation, editing and proof-reading. Thanks are due to Dr. M.C. Chaudhury who has very kindly gone through proofs of some formats. To Dr. D.N. Shastri, to whom the Digest owes its inception and who has always evinced a personal interest in its revival, we express our deep sense of gratitude. We are indeed grateful to Prof. Sadhu Ram for his academic collaboration. We are also thankful to Shri T. Philip, Manager, University Press and his staff who have made sincere attempts to bring it out within the scheduled time.

In conclusion we must admit that we are aware of our limitations. A number of important journals and articles published during the period under review had to be left out. We express our sincere hope that in the next issue we will be able to cover those journals and make it as representative as possible. However, it will be possible only if we receive kind support and active co-operation of individual authors and institutions.

EDITOR



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## Journals Consulted for Abridgment

N. B. \*Journals utilized for abridgement for this issue.

AA	Artibus Asiae, Ascona (Switzerland)	English
AAnc.	American Anthropologist, Washington	English
AArc.	Acta Archaeologica, Budapest	English
AAs.	Acta Asiatica, Tokya	Bi-lingual
*ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona	English
Ad.	Adab, Kabul (Afghanistan)	Bi-lingual
*Adv.	Advent, Pondicherry	English
AE	Annee Epigraphique, Paris (France)	French
Afg.	Afghanistan, Kabul (Afghanistan)	English
AFIB	Anjomen e Farhang e Iran e Bastan, Tehran (Iran)	Bi-lingual
AFS	Asian and African Studies	English
AIS	Assam Information, Shillong	Hindi
*AJ	Antiquaries Journal, London	English
*AJA	American Journal of Archaeology	English
*AJP	Australian Journal of Philosophy	English
Alo.	Alocana, Delhi	Hindi
AM	Asia Major, London	English
Ami.	Amity, Bombay	English
An.	Anthropologist, Delhi	Bi-lingual
Ane.	Anekant, Delhi	Hindi
*Ant.	Antiquity, Cambridge	Bi-lingual
*Anv.	Anvīkṣa, Jadavpur University, Calcutta	Bi-lingual
AO	Archiv Orientalni, Prague	Multi-lingual
*AOB	Acta Orientalia, Budapest	English
AOC	Acta Orientalia. Copenhagen	English
AORM	Annals of Oriental Research, Madras	Multi-lingual
*AP	Aryan Path, Bombay	English
APak.	Ancient Pakistan	English
APh.	Acta Philologica Scandinavia, Copenhagen	English
*APQ	American Philosophical Quarterly, Pennsylvania	Bi-lingual
*AQ	Art Quarterly, Michigan (U.S.A.)	English
AQG	Assam Quarterly, Gauhati	English
Ar. A	Arts Asiatique, Paris	English
ARB	Asiatic Research Bulletin, Seoul (South Korea)	English
*Arc.	Archaeology, New York	English
Arc. J	Archaeological Journal, London	English



Arc. R	Archaeological Reports, London	English
Aryana	Aryana, Kabul (Afghanistan)	Persian
As. B	Asian Studies, Bombay	English
ASEA	Asiatische Studien Etudes Asiatiques, Bern (Switzerland)	Bi-lingual
*ASP	Asian Studies, Quezon City (Philippines)	English
As. R	Asian Review, London	English
AUJR	Agra University Journal of Research, Agra	Bi-lingual
*BAHA	Bulletin of Ancient History and Archaeology University of Saugar, Saugar	English
BAICE	Bulletin of Sri Aurobindo International Centre of Education, Pondichery	English
BASI	Bulletin of the Anthropological Survey of India, Calcutta	English
*BASOR	Bulletin of the American School of Oriental Research, Baltimore (U.S.A.)	English
BASPR	Bulletin of the American School of Pre- Historic Research, Harvard	English
BBPG	Bulletin of the Baroda Museum and Picture Gallery, Baroda	English
BCGV	Bulletin of the Chunnilal Gandhi Vidya Bhavan, Surat	English
*BDAC	Bibliographa D' Archaeology Classica Rome	French
*BDCRI	Bulletin of the Deccan College Research Institute, Poona	Bi-lingual
BDHM	Bulletin of the Department of History of Medicine, Hyderabad	English
BEFEO	Bulletin de L 'Ecole Francaise D' Extreme Orient, Paris (France)	French
Ber.	Berytus, Copenhagen	English
Bha.	Bharati, Varanasi	English
Bh. V	Bharatavarsh, Calcutta	Bengali
BIA	Bulletin of the Institute of Archaeology, London	English
BI (E) S	Bulletin of the Institute of Post-Graduate (Evening) Studies, Delhi	Bi-lingual
BIHR	Bulletin of the Institute of Historical Research, London	Multi-lingual
*BITC	Bulletin of the Institute of Traditional Culture, Madras	English
BJ	Bhavan's Journal, Bombay	English
BJA	The British Journal of Aesthetics, London	English
BM	Burlington Magazine, London	English
*BMQ	British Museum Quarterly, London	English
BO	Bibliotheca Orientalis, Leiden	Bi-lingual



BOML	Bulletin of the Government Oriental Manuscript Library, Madras	Bi-lingual
BP	Bibliographie De La Philosophie, Paris (France)	Multi-lingual
BPP	Bengal Past and Present, Calcutta	English
BPSC	Bulletin of the Philological Society of Calcutta, Calcutta	English
BPWM	Bulletin of the Prince of Wales Museum of Western India, Bombay	English
BRA	Bulletin Vanhet Rijksmuseum, Amsterdam (Netherlands)	Dutch
Br. V	Brahma Vidya, Adyar (Madras)	English
*BRMIC	Bulletin of the Rama Krishna Mission Institute of Culture, Calcutta	English
BS	Bharatiya Sahitya, Agra	Hindi
BSEI	Bulletin De La Societe des Etudes Indochinoises, Saigon	French
BSL	Bulletin De la Societe de Linguistic De Paris, Paris	French
*BSOAS	Bulletin of the School of Oriental and African Studies, London	English
BT	Bulletin of Tibetology	English
BTLV	Bijdragen Tot Detaal Land-En Volkenkund, The Hague	Dutch
Bu.	Buddhist, Colombo (Ceylon)	English
*BV	Bharatiya Vidya, Bombay	English
CAJ	Central Asiatic Journal, The Hague (Netherlands)	Bi-lingual
CAR	Central Asian Review, London	English
CC	Chinese Culture, Taiwan, China	English
CF	Cultural Forum, New Delhi	English
Cons.	Conspectus, New Delhi	English
CQ	China Quarterly, London	English
CR	Calcutta Review, Calcutta	English
CRB	Commentaar Van hugo de Groot op de Lex Romana Burgundio-num, Amesterdam (Netherlands)	Dutch
CSSH	Comparative Studies in Society and History, The Hague	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient Indian History and Culture, Souvenir, Calcutta	English
*DI	Darshan International, Moradabad	English
DT	Darshanika Traimasika, Faridkot	English



DUS	Dacca University Studies, Dacca	English
EA	Eastern Anthropologist, Lucknow	English
EACS	East Asian Cultural Studies, Tokyo	English
EI	Epigraphia Indica, Delhi	English
EO	Ethical Outlook, California	English
EPh.	Etudes Philosophiques, Paris	French
Et.	Ethics, Chicago	English
ETC	E.T.C. California (U.S.A.)	English
Eth.	Ethnos, Stockholm (Sweden)	English
EV	Epigraphika Vostoka, Moscow	Russian
*EW	East and West, Rome (Italy)	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France-Asie-Asia, Tokyo	Bi-lingual
FL	Folklore, Calcutta	English
FMJ	Federation Museum Journal, Kuala Lumpur (Malaysia)	English
GA	Gazette Des Beaux-Arts, Paris	Bi-lingual
Gav.	Gaveshana, Moradabad	Hindi
Gav. A	Gaveshana, Agra	Hindi
GCFI	Giornale Critico della Filosofia Italiana Italian (Italy)	English
GK	Gengo Kenkyu, Tokyo	Bi-lingual
Hib.	Hibbert, London	English
*HGST	Hiraga Genna riet Son Temps, Paris	French
Hind	Hindustani Traimasika, Allahabad	Hindi
HJAS	Harward Journal of Asiatic Studies Harward	English
*HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz Sbornik, Prague	Czech
HTR	Harvard Theological Review, Massachusetts (U.S.A.)	English
Hum.	Humanist, Ohio (U.S.A.)	English
*IA	Indian Antiquary. Bombay	English
IAC	Indo-Asian Culture, New Delhi	English
IArc.	Indian Archives, New Delhi	English
IAS	Indo-Asia, Stuttgent (W. Germany)	German
*IC	Islamic Culture, Hyderabad	English
IHQ	Indian Historical Quarterly, Calcutta	English
II	Indo-Iranica, Calcutta	Bi-lingual
*IIJ	Indo-Iranian Journal, The Hague	Bi-lingual
IJP	Indian Journal of Parapsychology, Jaipur	English
IL	Indian Literature, New Delhi	English
ILin.	Indian Linguistics	English
*IMB	Indian Museum Bulletin, Calcutta	English
IMJ	Indian Music Journal	English
IMR	Indian Museum Review, Delhi	English
Ind.	Indica, Bombay	English



*Inq.	Inquiry, Oslo (Norway)	English
ION	Instituto Orientale Di Napoli, Roma	Bi-lingual
IPC	Indian Philosophy and Culture, Vrindaban	English
IPQ	International Philosophical Quarterly, New York	English
IQ	Indian Quarterly, Delhi	English
IR	The Islamic Review, London	English
*Iraq	Iraq, London	English
IRev.	Indian Review	English
*IS	Indian Studies : Past and Present, Calcutta	English
JA	Journal Asiatique, Paris (France)	French
*JAIH	Journal of Ancient Indian History, Calcutta University, Calcutta	English
JAHS	Journal of the Andhra Historical Research Society, Rajamundry	Bi-lingual
JAnt.—	Jaina Antiquary-Jaina Siddhanta Bhaskar, JSB Arrah (Bihar)	Bi-lingual
*JAOS	Journal of the American Oriental Society, New Haven (U.S.A.)	English
JAP	Journal of Analytical Psychology, London	English
JARS	Journal of the Assam Research Society, Gauhati	English
JAS	Journal of the Asian Studies, Michigan (U.S.A.)	English
JASB	Journal of the Asiatic Society, Bombay	English
*JASC	Journal of the Asiatic Society, Calcutta	English
JASK	Journal of the Asiatic Society, Seoul (S. Korea)	English
*JASP	Journal of the Asiatic Society of Pakistan, Dacca	English
JAU	Journal of Annamalai University, Annama- lainagar	Bi-lingual
JBHS	Journal of the Bombay Historical Society, Bombay	English
*JBRS	Journal of the Burma Research Society Rangoon	English
JCRAS	Journal of the Ceylon Branch of Royal Asiatic Society, Colombo	English
*JDHB	Journal of the Department of Humanities, University of Burdwan	English
JEAS	Journal of East Asiatic Studies, Manila (Philippines)	English
*JESHO	Journal of the Economic and Social History of the Orient, Leiden	English
*JGJRI	Journal of the Ganga Nath Jha Research Institute, Allahabad	English



*JGRS	Journal of the Gujarat Research Society, Bombay	Bi-lingual
*JHR	Journal of Historical Research, Ranchi	English
JHS	Journal of Hellenic Studies, London	English
JIAP	Journal of Indian Academy of Philosophy, Calcutta	Bi-lingual
JIBS	Journal of Indian and Buddhist Studies, Tokyo (Japan)	Bi-lingual
*JIH	Journal of Indian History, Trivandrum	English
JIMAI	Journal of Indian Museum Association of India, Bombay	English
*JIP	Journal of Indian Philosophy,	English
JKer. U	Journal of the Kerala University Oriental Mss. Library, Trivandrum	Bi-lingual
*JKU	Journal of the Karnatak University, Mysore	English
JMA	Journal of the Music Academy, Madras	English
*JMBRAS	Journal of the Malaysian Branch of Royal Asiatic Society, London	English
*JMSB	Journal of the Maharaja Sayaji Rao Uni- versity of Baroda, Baroda	English
JNAA	Journal of the National Academy of Administration, Mussorie	Bi-lingual
JNES	Journal of Near Eastern Studies, Illinios (U.S.A.)	English
*JNSI	Journal of Numismatic Society of India, Varanasi	English
*JOIB	Journal of Oriental Institute, Baroda	English
*JORM	Journal of Oriental Research, Madraa	English
*JOS	Journal of Oriental Studies	English
JOU	Journal of Osmania University, Hyderabad	English
*JP	Journal of Philosophy, New York	English
*JPHS	Journal of the Pakistan Historical Society, Karachi	English
JPR	Journal of Philosophical Review, New York	English
JPS	Journal of Polynesian Society, Willington (New Zealand)	English
JPSJ	Journal of Philosophical Studies, Kyoto (Japan)	English
*JR	Journal of Religion, Chicago	English
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland, London	English
JRCAS	Journal of Royal Central Asian Society, London	English
JRU	Journal of Ranchi University, Ranchi	English
JSEAH	Journal of the South East-Asian History, Singapore	English



JSS	Journal of the Siam Society, Bangkok (Thailand)	English
JSSS	Journal of the South Seas Society, Singapore	Bi-lingual
*JTSL	Journal of the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Madras	Multi-lingual
JUB	Journal of the University of Bombay, Bombay	English
JUG	Journal of the University of Gauhati, Gauhati	English
JUP	Journal of the University of Poona, Poona	English
JWH	Journal of the World History, Paris	English
*JYI	Journal of the Yoga Institute, Bombay	English
Kad.	Kadambini, New Delhi	Hindi
KHR	Karnatak Hisrorical Review, Karnatak	English
KJ	Korea Journal, Seoul	English
KN	Kala Nidhi, Varanasi	Hindi
KNSAG	Koninklijk Neederlandsch Aadrijkskundig Genootschap Amsterdam (Netherlands)	English
KS	Kant Studien, Koln (Germany)	English
KSDPI	Kratkie Soobshchemya O Dokladakh Polevikh Issledo-vaniykh Instituta Arkheologii. Moscow	Russian
KSP	Kannada Sahitya Parishat Patrika, Bangalore	Kannada
*Lan.	Language, Texas	English
LD	Light of Dhamma, Rangoon	English
LEW	Literature East and West, New Paltz (N.Y.)	English
LK	Lalit Kala, New Delhi	English
Lin.	Lingua, Amsterdam (Holland)	English
LSEWFHP	Le'Spraeck Ende Woord-Boek De Frederick De Moutman, Paris	French
*LTP	Les E'tudes Philosophique	French
Mad.	Madhyama, Allahabad	Hindi
Man	Man, London	English
*Marg	Marg, Bombay	English
MB	Madhya Bharati, Jabalpur	English
*MBh.	Maru Bharati, Pilani	Hindi
*MBo.	Maha Bodhi, Calcutta	English
Med.	Medha, Raipur	Hindi
Metta	Metta, Kensington (Australia)	English
MFAB	Museum of Fine Arts Bulletin, Boston	English
MFEA	Museum for Eastern Antiquities, Stockholm (Sweden)	English
Mihr	Mihr	Persian
Mind	Mind, Oxford (England)	English



MI	Man In India, Ranchi	English
MIOC	Memoirs of the Institute for Oriental Culture, Tokyo	English
*MIP	Mother India, Pondicherry	English
MO	Mysore Onentalist, Mysore	Bi-lingual
*Mon.	Monist, California	English
MM	Metric Measures, Delhi	English
MMCP	Magadh Mahila College Patrika, Patna University, Patna	Bi-lingual
*MR	Modern Review, Culcutta	English
MS	Modern Schoolman, Missouri (U.S.A.)	English
MSP	Marathi Samsodhan Patrika, Bombay	Bi-lingual
MUI	Majalla-i-Ulam-i-Islamiya, Aligarh	Persian
*MUJ	Marathwada University Journal, Aurangabad	Bi-lingual
MUJG	Magadh University Journal, Gaya	English
Mus.	Museum, Belgique (Belgium)	Multi-lingual
Mds. L	Museum, London	English
Mus. J	Museum Journal, London	English
MW	Muslim World, Hardford (U.S.A.)	English
NAA	Narodi Azii Afriki, Moscow	Russian
Nat.	Natya, New Delhi	English
*Nav.	Navabharata, Wai, Bombay	Marathi
NC	The Numismatic Chronicle, London	English
NO	New Orient	English
NPP	Nagari Pracarini, Patrika, Varanasi	Hindi
NUJ	Nagpur University Journal, Nagpur	Bi-lingual
NV	NV men, Leiden (Netherlands)	Bi-lingual
OA	Oriental Art, London	Bi-lingual
OC	Oriental Culture, Tokyo (Japan)	Japanese
*OH	Our Heritage, Calcutta	Bi-lingual
OHRJ	Orissa Historical Research Journal, Bhuva-neshwar	English
OLZ	Orientalische Literature Zeitung : Journal of Oriental Literature, Leipzig (Germany)	German
Or.	Orientalia (New Series), Rome	Multi-lingual
Orb.	Orbis, Louvain (Belgium)	Multi-lingual
Ori.	Oriens, Leiden (Netherlands)	Bi-lingual
OS	Orientalia Suecana, Uppasala (Sweeden)	Multi-lingual
OT	Oriental Thought, Poona	English
OW	Orient/West, Tokyo (Japan)	English
PAPS	Proceedings of the American Philosophical Society, Philadelphia	English
PB	Prabuddha Bharata, Calcutta	English
Per.	Personalist, Los Angeles (U.S.A.)	English



*PEW	Philosophy : East and West, Hawaii	English
Ph.	Philosophy (Journal of the Royal Institute of Philosophy), London	English
Ph. Q	Philosophical Quarterly, Scotland	English
Phr.	Phronesis, Assen (Netherlands)	English
PI	Psychis International, Moradabad	English
PIM	Prace I Materialy, Lodzi (Poland)	Polish
PK	Prabuddha Karnatak, Mysore	Kannada
PO	Poona Orientalist, Poona	English
PP	Parishad Patrika, Patna	Hindi
PPO	Past and Present, Oxford	English
PQ	Pakistan Quarterly, Karachi	English
PR	Philosophical Review, New York	English
Pra.	Prajna, Varanasi	Bi-lingual
Pre.	Prerana, Jodhpur	Hindi
PRef.	Philosophia Reformata, Kampen (Netherlands)	Multi-lingual
PUJ	Patna University Journal, Patna	English
*Pur.	Purana, Varanasi	Bi-lingual
*QJMS	Quarterly Journal of Mythic Society, Bangalore	English
QRHS	Quarterly Review of Historical Studies, Calcutta	English
*Que.	Quest, Bombay	English
*RAA	Revenue D' Assyriologie et D' Archeologie Oriental, Paris (France)	French
RA rc.	Revue Archaeologique, Paris	French
Ras.	Rasavanti, Lucknow	Hindi
RCAJ	Royal Central Asian Journal, London	English
RD	Religious Digest, Talangana, Ceylon	English
RDDO	Re'pertoire D' art et D' archeologie, Paris (France)	French
*RDO	Rivista Degli Studi Orientali, Rome	Bi-lingual
*RHR	Revue de l' Historie des Religions, Paris	French
RIB	Research Information Bulletin, Delhi	English
RJPS	Research Journal of Philosophy and Social Sciences, Meerut	English
RK	Rehnema-ye Ketab, Tehran (Iran)	Persian
*RL	Roop Lekha, New Delhi	English
*RM	Review of Metaphysics, New Haven	English
RO	Rocznik Orientalistyczny, Warszawa,	Multi-lingual
RRL	Revue Romaine de Linguistiques, Bucharest, Rumania	Multi-lingual
RSBDL	Recherches Sur La Biographic Du Buddha Dans Les Sutrapitaka Et Les Vinaya pitaka Anciens	French



RUS	Rajasthan University Studies, Jaipur	Bi-lingual
Sa.	Sacculum, West Germany	German
SA	Sovietskaya Archaeologiya, Moscow	Russian
SAA	Soviet Anthropology and Archaeology, New York	English
Sag.	Sagarika, Saugar	Sanskrit
Sam.	Samskriti, New Delhi	Hindi
Sams.	Samsodhak, Dhulia (India)	Marathi
Sap.	Saptasindhu, Patiala	Hindi
Sar.	Sarasvati, Allahabad	Hindi
SB	Sodha Bharati, Lucknow	Bi-lingual
SE	Sovietskaya Ethnografia, Moscow	Russian
SIJ	Sino-Indian Journal, Calcutta	English
Sin.	Singolica	Bi-lingual
SK	Self Knowledge, London	English
SMJ	Sarawak Museum Journal, Sarawak	English
Sod. Pat.	Sodha Patrika, Udaipur	Hindi
SP	Sahitya Patrika, Dacca	Bengali
SPA	Sammelana Patrika, Allahabad	Hindi
SPP	Śāradā Pīṭha Pradīpa, Dwarka	Multi-lingual
SPr.	Sanskrit Pratibha, New Delhi	Sanskrit
SRA	Sanskrit Ranga Annual, Madras	English
SS	Sarasvati Sushama, Varanasi	Sanskrit
SSH	Soviet Studies in History, New York	English
SSoc.	Soviet Sociology, New York	English
*SSP.	Sanskrit Sangama, Poona	Marathi
SSPC	Sanskrit Sahitya Parishad, Calcutta	Sanskrit
Suk.	Sukhen, Tehran (Iran)	Persian
SUJE	Sind University Journal of Education	English
Swa.	Swadhyaya	Gujrati
SWJA	South Western Journal of Anthropology. New Mexico	English
Syn.	Synthese, Dordrecht (Holland)	English
Syr.	Syria, Paris (France)	French
TC	Tamil Culture, Madras	English
TH	Thaqafatu'l-Hind, New Delhi	Arbic
Theo.	Theosophist, Madras	English
*Thom.	Thomist, Washington	English
Trip.	Tripathaga. Lucknow	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal, Tirupati	Bi-lingual
UA	United Asia, Bombay	English
UAS	University of Allahabad Studies, Allahabad	English
UB	Uttara Bharati, Agra	English
UJH	University Journal of History, Jabalpur	English
Va	Varada, Bikaner, Rajasthan	Hindi



*VA	Visvabharti Annals, Calcutta	English
*VBQ	Visvabharti Quarterly, Calcutta	English
VCC	Vivekananda : The Cosmic Conscience Cuttack	English
Vid.	Vidya, Ahmedabad	Bi-lingual
Vik. J	Vikram Journal, Ujjain	Bi-lingual
*VIJ	Vishveshvaranand Indological Journal, Hoshiarpur	English
Vina	Vina, Indore	Hindi
*VJ	Visva Jyoti, Hoshiarpur	Hindi
*VK	Vedanta Kesari, Madras	English
*VUOJ	Venkateswara University Oriental Journal Tirupati	Multi-Lingual
VVRB	Vallabh Vidyanagar Research Bulletin, Bombay	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A.)	English
*WB	World Buddhism, Colombo (Ceylon)	English
Word	Word, New York	English
WZDHB	Wissenschaft Liche Zeitschrift Der humboldt, Univesitat zu Berlin	German
*WZKSO	Wiener Zeitschrift für die Kunde Sud-Und Ostasiens and Archiv für Indische Philoso- phie, West Germany	German
YBRASC	Year book of the Royal Asiatic Society Bengal, Calcutta	English
YE	Young East, Tokyo (Japan)	English
YM	Yoga Mimamsa, Lonavla Poona	English
ZCSO	Zpravy Ceskoslovenske Spolecnost Orientali-Sticke (Proceedings of the Czechoslovak Oriental Society), Prague (Czechoslovakia)	Czeck
*ZDMG	Zeitschrift der Deutschen Morgen- ländischen Gesellschaft, Wiesbaden (Germany)	German
ZE	Zeitschrift für Ethnologie, Braunschweig (Germany)	German
*ZSAK	Zeitschrift für Schweizerische Archæologie und Kunstgeschichte, Basel (Switzerland)	German



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## I ARCHÆOLOGY

1. Agrawala, R. C. :—*Unpublished Sculptures and Terracottas in the National Museum, New Delhi and Some Allied Problems.*

EW, XVII, Nos. 3-4, Sept.—Dec. 1967, pp. 276-86.

Describes a few important sculptures and terracottas, namely four-faced liṅga of the Kuṣāṇa age, terracotta plaque from Bhir Mound (2nd-3rd century A.D.), terracotta head from Newal (Distt. Unnao, U.P.) representing Śiva in the Ardhanārīśvara form (5th century. A.D.), stone image of Viṣṇu from Bengal (11th century), stone image of Pārvatī from Baijnath (10th century A.D.), colossal Trivikrama relief from Kashmipura (U.P.) of the mediaeval period, statue of four-armed Vāmana from Rajasthan or Central India, a mediaeval stone relief representing an ascetic (?) and another from Rajasthan or M. P. representing Mārttaṇḍa (?), female statue from M.P. probably of 9th century and a massive stone lintel from Warrāṅgal datable to 12th century A.D.—U.V.S.

2. Agrawala, R. C. :—*Gāndhāra Skanda with Flames.*

EW, XVIII, Nos. 1-2, March—June 1968, pp. 163-65.

After discussing the different modes of representing Skanda-Kumāra in Gāndhāran art as evinced by the Stone figure from Taxila, the statue preserved in British Museum and another in National Museum of Oriental Art at Rome and one at Baroda Museum, the author describes a tiny schist piece of Gāndhāra workmanship, exhibited in the Victoria and Albert Museum at London. The two-armed deity carrying long spear in his right hand and a cock in the left, bears matted locks on the head. Its importance is enhanced by the flames of Agni shown on both sides of the head which is quite unusual in Indian iconography.—U. V.

3. Agrawala, R. C. :—*Ūrddhvaretas Gaṇeśa from Afghanistan.*

EW, XVIII, Nos. 1-2, March—June 1968, pp. 166-68.

The marble statue of Gaṇeśa from Gardez in Afghanistan, bearing two-line Sanskrit inscription in the post-Gupta Brāhmī script, is important from iconographic point of view. The deity appears in *ālīḍha* pose, a close-fitting coronet on the head and a beaded necklace round the neck, prominently executed sacred thread on the pot-belly and



vyāghra-carma towards the right thigh. More important is the Ūrdhvaretas aspect, shown with his penis erect. Similar motif is found in the fifth-century rock-cut image of Gaṇeśa from Udayagiri caves.

Another marble statue from Sakar Dhar (near Kabul) is interesting for Ūrdhvaretas aspect of Gaṇeśa. Both these statues from Afghanistan show that Gupta traditions from Mathura and Udayagiri were blended together in the Gaṇeśa statues from Afghanistan.—U.V.S.

4. Agrawala, R. C. :—*Early Indian Bone Figures in the National Museum, New Delhi.*

EW, XVIII, Nos. 3-4, Sept.-Dec., 1968, pp. 311-14.

Discusses some bone figures having an important bearing on the art of bone carving during the Śuṅga and Kuṣāṇa periods. An ivory comb from Sirkap datable towards 1st cent. A.D., bears the figure of a lady reclining against a pillow on one side and a lion-elephant-conch motif on the reverse. A rare object of Śuṅga workmanship is a bone handle from Ahichchhatra carved with a human figurine on both sides. It represents a standing lady. Another bone-handle from Taxila shows a lady in standing pose and may be dated towards the 1st cent. A.D.

—U.V.S.

5. Agrawala, R. C. :—*Unpublished Gupta Reliefs from Sultan Ghārī, New Delhi.*

EW, XVIII, Nos., 3-4, Sept.—Dec. 1968, pp. 315-18.

Briefly describes five stone reliefs found embedded in the masonry of the tomb of Sultān Ghārī, now in National Museum. According to the author, they appear to have once adorned some Buddhist stūpa or religious edifice in the vicinity towards the end of the 4th century or beginning of 5th century A.D.—U.V.S.

6. Agrawala, R. C. :—*Skanda from National Museum, New Delhi and U.P. Hills.*

EW, XVIII, Nos. 3-4, Sept.—Dec., 1968, pp. 319-22.

Describes some sculptures containing interesting data for Ancient Indian iconography. A tiny bronze from Chamba Hill region datable to 6-7th century A.D. represents a six-headed Skanda. It represents its vehicle peacock in human form. Similar details are found in a stone image from Baijnath datable to 9-10 century. Another stone statue from Baijnath belonging to 8-9th century depicts a peacock on both



sides of Skanda-Kumāra. One sculpture from Lākṣhamaṇḍala (Distt. Dehradun) suggests close affiliation of Skanda with Agni and the absence of peacock is noteworthy. The Brahmaśāstā aspect of Skanda is represented in a Central Indian Stone relief of early-Pratihāra period, two mediaeval sculptures from Padhāvli and Suhaniā (Now in Gwalior Museum), one in Amber Museum and another mediaeval specimen from Baijnath.—U.V.S.

7. Agrawala, R. C. :—*Bull-faced Sculptures in Kotah Museum.*

JOIB, XVI, No. 3, 1967, pp. 247-48.

Briefly describes two early mediaeval stone reliefs from Kṛṣṇa Vilāsa (District Kotah) representing the four-armed deity with the face of a bull. The Vaiṣṇava association of these sculptures is evident but the different weapons held in four hands, presence of tiny horns on the head of animal-faced deity and absence of the vehicle, go against their identification with the representations of Gomukha Yakṣa, Hayagrīva and the bull-faced Vṛṣavaktra.—U.V.S.

8. Agrawala, R. C. :—*Yakṣa Torso from Bharatpur Region.*

JOIB, XVII, No. 1, 1967, pp. 64-65.

Describes a stone torso of more than life-size statue from village Bīrāvi, about 10 miles from Bharatpur. It is similar to Parkham and Noh statues. But the most unusual feature is the depiction of a long sword hanging on the left back hip of the Yakṣa. This particular motif has not been depicted in any of the early Yakṣa statues.

—U.V.S.

9. Agrawala, R. C. :—*Newly Discovered Sculptures from Vidiśā*

JOIB, XVIII, No. 3, 1969, pp. 252-53.

Contains a brief résumé of the three inscribed Jain sculptures preserved in the District Museum at Vidiśā. In one, the inscription is blurred. On the pedestal of the second image is engraved four lines in Gupta script referring to the "carving of this image of Puṣpadanta by Rāma Gupta", addressed as "*Mahārājādhirāja Śrī.*" The inscription on third image records the name of the above ruler. The script bears close affinity with the script of Candragupta II's Sanchi inscription. These sculptures are valuable for determining the historicity of imperial Gupta Ruler Rāma Gupta. Stylistically, the author places these images between the Kuṣāṇa and Gupta art, but dates sometime towards the end of 4th century A.D.—U.V.S.



10. Agrawala, R. C. :—*Unpublished Sculptures from Udaipur Region.*

JOIB, XIX, Nos. 1-2, 1969, pp. 164-66.

Describes and illustrates of the sculptures representing Nāgī (7th-8th Century), Durgā (6th Century), Mahiṣamardīnī (6th Century) and composite form of Brahmā-Viṣṇu-Sūrya and Śiva (11th-12th Century). These were recovered from Udaipur-Dungarpur regions.—U.V.S.

11. Agrawala, R. C. :—*A rare bronze of Skanda Kumāra from the Panjab hills.*

VII, V, Pt. ii, 1967, pp. 206-208.

Describes a 6-7th century small bronze statue of four-armed and six-headed Skanda Kumāra, probably from the Panjab or Chamba Hill region, now in National Museum, New Delhi. The arrangement of heads and the details of attendant figures are interesting. The main head is in the centre and five heads are in relief on the circular halo behind. The second left hand holds a mace attached to the head of a standing female figure and the second right hand holds neck of his vehicle, peacock, attached to the head of a standing male attendant.—U.V.S.

12. Bajpai, K.D. :—*Indra in Early Literature and Art.*

BAHA, I, 1967, pp. 21-24.

In the *R̥gveda*, Indra is most eulogized as a thunder-god, conqueror of demons and killer of Vṛtra. He is the drinker of Soma and brings lightening and rain.

After about the 3rd century B.C., the rise of Vaiṣṇava cult brought a marked change in Indra's position. In the Śūrasena *janapada* and many other regions, elaborate celebrations were held in honour of *Indradhvaja* at the occasion of the festival *Indramaha*. The *Mahābhārata* traces the origin of Indra-worship to the time of the Cedi King Uparicara Vasu. Indra-worship was discarded by Kṛṣṇa who pleaded for the worship of the Govardhana mountain. Before Gupta period, it was popular in Northern India. Indra's figure, standing on a pedestal or inside an arched temple, appears on Pañcāla coins (150 B.C.—200 A.D.). Bhājā relief (2nd century B. C.) shows him riding on Airāvata, and a stone sculpture in Sanchi Museum depicts him on his elephant, holding the *aṅkuśa* and wearing heavy head-gear and double ear-rings.

Several statues of Indra between the 1st and 5th centuries A.D. are known from Gāndhāra, Mathura, Amarāvati, etc. In Buddhist



iconography, Indra is shown, alongwith Brahmā, as an attendant on the Buddha.—S R.

13. Banerji, Adris :—*Monuments of Bijolyā.*

JASC, VII, Nos. 1 & 2, 1965, pp. 99-106.

The fortified town of Bijolyā (Bijoli, Bijolia) in the Bhilwara district in Mewar (Rajasthān) is situated in the Uparmal hill range of the Aravallis, and is quite rich in antiquities, having been inhabited since the stone age. There is one Jain temple, and three Brāhmanical ones dedicated to *Hājāreśvara* or *Sahasraliṅga*, *Mahākāla* and *Vaidyanātha* and *Uṇḍeśvara-Mahādeva*. There are also two reservoirs known as *Revatī-Kuṇḍa* and *Mandākinī-Kuṇḍa*. Moreover, some interesting epigraphs have been found, the most important being that engraved during the reign of Chāhamāna Someśvara II (c. A.D. 1170-79). The architectural and sculptural features of the temples have been dealt with quite exhaustively. Ten beautiful plates are attached.—M.C.

14. Banerji, Adris :—*Rare and Unique Antiquities from Rājghāt.*

JASC, VII, Pts. 1-2, 1965, pp. 89-94.

Eight seals and a unique plaque found at Rājghāt have been taken up for study. The seals showing legends like *Śivadattasya*, *Harisimhasya Dhanadevaysa* etc., palaeographically belong to different periods ranging at least from the first century B.C. to the fifth century A.D. The plaque is almost like a copper-celt decorated on both sides. The front shows waters indicated by curves flanked on either side by fishes. Above them is the motif *par excellence* of the iconoplastic art of India—the pot (*pūrṇakalasa*, *maṅgala* or *bhadraghata*) with foliage, with one conch (*śaṅkha*) on either side of the base. The pot shows obvious association with *Lakṣmī* or *Śrī*, and the conches represent one of the *nidhis* of *Padminī-vidyā*. The plaque may be placed between c. 600-700 A.D.—M.C.

15. Banerji, Adris :—*The Antiquity of Terracotta Figurines, specially those of the Malavīyanagar (New Delhi).*

JASC, VII, Nos. 3-4, 1965, pp. 121-28.

The *Bhaviṣyā* and *Viṣṇudharmottara-purāṇas*, the *Hayaśirṣa-pañcarātra* and *Samarāṅgaṇa-Śūtradhāra*, etc., give details of clay images, variously called *pārthivī*, *mṛinmayī*, *pratimā*, etc. Their importance in Ancient Indian plastic activity is undeniable. Coomaraswamy, Dasgupta and Kramrisch have examined them earlier. They have been



found at many places like Hastināpur, Kauśāmbī, Pāṭaliputra, Rupa, Mathurā, Sanchi and Amarāvātī. The tradition, right from the Mauryan times, continued until the fall of the Guptas. Thereafter, it degraded into just a form of folk art, evidences of which are found, for example, at Theh Polār (Ambala), Hastināpur and Mālaviyanagar (New Delhi). Modelled in burnt virgin clay, the technique of the Mālviyanagar terracottas is crude and simple. They belong to the 'Ageless' or 'Timeless' type, showing proto-historic features. The glazed pottery (in chocolate and blue) and the unglazed ones (in red and grey wares), alongwith some human and animal figurines have been well-illustrated with explanations.

—M.C.

16. Banerji, Adris :—*An Unfinished Rekhā Deul of Puruliā.*

JASC, VII. Nos. 3-4, 1965, pp. 163-66.

The unfinished *rekhā deul* at Bāndā in Puruliā (W. Bengal) possesses certain interesting architectural features. Built on a *jagatī*, it consists of a *garbha-grha*, a *mukha-maṇḍapa* and an open hall joined axially. If the platform bordered with stones in *piśṭa*, it is a departure from the known examples in Orissa or elsewhere. The *Kaṇika paga* here consists of seven *bhūmis* and Prof. N.K. Bose has pointed out the ingenuity of the construction of *mudas* as in Liṅgarāja temple (Bhubaneswar) and the Paramāra temples at Ūṇaviśākoṭī. This *deul* probably belongs to the 13th century, having been erected by the Feoffee of Puruliā or Cēllyāmā, but left incomplete due to Firoz Tughluq's invasion of Bihar in 1360 A.D.—M.C.

17. Banerji, Adris :—*Some Post-Muslim Temples and Sculptures of Rajasthan.*

JASC, VIII, No. 2, 1966, pp. 105-110.

Three mediaeval Jain temples and one Sun temple at Raṇpura (Rāṇakpura or Rāmpurvā), 88 miles S.E. of Jodhpur, deserve consideration. The Sarvatobhadra of Yugādīśvara Jain temples was erected in A.D. 1432-33 during the reign of Mahārāṇā Kumbhakarna and is of the *miśra* type. The two other minor Jain temples dedicated to Supārśvanātha (the 7th *tīrthaṅkara*) and Neminātha (the 22nd) are of *nirandhāra* type, without any circum-ambulatory passage within the temple. The Sun temple has a *jagatī* and *adhiṣṭhāna*, but this was also a *nirandhāra prāsāda* with originally a *saṁvṛtta maṇḍapa*, *antarāla* and *garbhagrha*, dating back to the 11th-12th century but was repaired in the 15th-16th century. In spite of Muslim vandalism, many sculptures in the above temples have survived, e.g., the *apsarās* or *surasundarīs* playing flutes and *omraḍgas*, *mithuna* couples, *śiḍhās*, *yakṣas*, the



rampant *vyālakas*, the ornate decorations on the doorway etc., amply testifying to the continuation of the ancient Indian aesthetic trend. Eight beautiful plates are attached.—M. C.

18. Banerji, Adris :—*Clay Figurines of the Muslim Period.*

JASC, VIII, No. 3, 1966, pp. 149-52.

Some crude and solid clay figurines of various animals, a human figure and a clay cart of unique design have been found at Theh Polār (District Ambala) from the very first stratum, assignable stratigraphically to the reign of Firoz Tughluq (c. A.D. 1351-88). They clearly show that the potters of India did not cease from pursuing the terracotta art even after the Muslim occupation of the area for at least 178 years. In spite of the great cataclysm and the emergence of a culture complex, the humble doll-makers and *Kumbhakāras* continued their profession in, more or less, the traditional Indian style to meet the economic and cultural needs of a new India. 8 plates are attached.—M.C.

19. Barrett, Douglas :—*An Early Indian Bronze Figure.*

BMQ, XXXI, Nos. 3-4, Spring 1967, pp. 138-40.

Describes a bronze applique female figure acquired by the British Museum. The provenance of the figure is clearly the Deccan. Though it shares all its details of costume and jewellery minus the crown, with the late phase at Amrāvātī and with Nāgārjunikoṇḍā, it seems to be closer in actual style to the large female figures on the screen of the Karala Caitya cave. The writer relates it chronologically to the late phase at Amarāvātī and at Nāgārjunikoṇḍā and places it in the third century A.D.—U.V.S.

20. Barret, Douglas :—*The Early Phase at Amarāvātī.*

BMQ, XXXII, Nos. 1-2, Autumn 1967, pp. 35-47.

The problem of the chronology of the late phase at Amarāvātī has been reconsidered. Based on stylistic comparisons and on epigraphy, the first period of Śivarāmamūrti lasts from about 200 to 100 B.C. The author places the same sculptures in his early phase and arguing from style and epigraphy, has dated them to the second quarter of the second century A.D. and a little earlier. He has dealt with the sculptured slabs which made up the rail to the Great Stūpa and those which decorated its drums. The author believes in the short chronology for the Sātavāhanas.—U.V.S.



21. Barrett, Douglas :—*A bronze Śrīnivāsa group.*

BMQ, XXXII, Nos. 3-4, Spring 1968, pp. 126-31.

An important complete, group of Viṣṇu as Śrīnivāsa and his two consorts Śrīdevī and Bhūdevī, acquired by the British Museum has been described. In style and iconography, the closest parallel is afforded by the Viṣṇu and Lakṣmī of the Kalyāṇa-sundara group from Tiruvenkadu, to be dated about A.D. 1010 to 1020. The group under discussion is considered contemporary to it.—U.V.S.

22. Barrett, Douglas :—*Facade of a miniature shrine from Kashmir.*

BMQ, XXXIV, Nos. 1-2, Autumn 1969, pp. 63-68.

A Kashmir ivory acquired by the British Museum has been described. This is  $3\frac{7}{8}$  inches in height and is of the same quality and complexity of design as the seated Buddha in the Prince of Wales Museum. The author takes it to be of Kashmiri provenance and dates it to 8th century A.D.

The ivory has an additional feature. This is framed within the facade ( $5\frac{1}{2}$  inches high and  $5\frac{1}{8}$  inches wide) of a miniature temple of deodar wood, gilt and painted on a gesso ground.—U.V.S.

23. Bhat, D.R. :—*Terracotta seal with Brāhmī Inscription.*

JOIB, XVII, No. 2, 1967, pp. 166-67.

A seal with four inscribed letters of Aśokan Brāhmī reading 'Isālaṣant' has been described here. The author is unable to interpret the word. He also notes the peculiarity in writing. The top of the stem has a Swastik inscribed on it similar to that on early Iron-Age pottery of South India. The seal was found in a field at a deserted village in Dhulia District. The site has also yielded Chalcolithic and early historic potsherds. One of the potsherds presents two inscribed letters. The second letter can be identified as Brāhmī ञ and ण. The fish may be a sign from the Harappan script. A sign similar to Brāhmī ञ is available in Harappan script.—U.V.S.

24. Bhat, M.S. :—*A Fragment of a Frescoed Frieze Depicting Dīpaṅkara Buddha in Miran, Central Asia.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 587-90.

Deals with a typical scene of Buddhist iconography from a ruined Buddhist shrine. It depicts the Buddha, his six disciples with heads shaved and a naked right arm.



According to the author, the scene represents the well-known episode of Megha, a Brāhmaṇa youth in the time of Dīpaṅkara Buddha recorded in Mahāvastu. If this conjecture turns out to be correct, then this representation of Dīpaṅkara in a painting would be the very first one, though found outside India.—U.V.S.

25. Bhattacharya, Dipakchandra :— *Nāmasaṅgīti—A rare Buddhist Icon.*

JASC, VIII, No. 4, 1966, pp. 257-60.

There is a MS. of the *Paramārthanāmasaṅgīti* in the Asiatic Society Calcutta, that contains a miniature painting depicting a Buddhist divinity, identified by MM.H.P. Shastri as Mañjuśrī. But it is a twelve-handed figure, similar to a Nepalese clay image in the collection of Prof. S.K. Saraswati, and two other Nepalese bronze images illustrated respectively by Dr. B. Bhattacharya and Alice Getty. In all the above images, the single face of the divinity, the *Vajrāsana* attitude and the *mudrās*, viz., *abhaya*, *añjali*, *tarpaṇa* and *dhyāna*, clearly prove that they represent the Buddhist god Nāmasaṅgīti. Dr. Bhattacharya has corroborated this identification from a MS. of the *Dharmakoṣasaṅgraha*, preserved in the Asiatic Society Library. Nāmasaṅgīti should, however, be distinguished from Nāmasaṅgīti-Mañjuśrī.

One plate is attached.—M.C.

26. Bhattacharya, Dipakchandra :— *The Composite Image of Vāsudeva and Lakṣmī.*

JASC, VIII No. 4, 1966, pp. 261-66.

Dr. P. Pal drew attention of scholars, for the first time to the existence of the composite form of Vāsudeva and Lakṣmī as seen in two images from Nepal. Texts like *Śilparatna*, *Tantrasāra* and *Śāradātilakatantra* clearly show a similar iconographic concept of the composite image (*miśra-mūrtayah*) of Lakṣmī-Nārāyaṇa. The prevalence of this image-type in Nepal and Kerala—two widely apart regions—naturally presupposes its existence in other parts of India as well. Many syncretistic figures are explained in the Tāntric texts, e.g., *Ardhanārīśvara*, *Harihara*, *Śaṅkara-Nārāyaṇa* and *Śakti-Gaṇapati* (ŚG.). ŚG. images are, of course, very rare. Miss Getty has identified an icon of Gaṇeśa in the female form as Gaṇeśānī. In fact, ŚG images exhibit a Hindu-Buddhist fusion inasmuch as they closely resemble the Tāntric Buddhist goddess Gaṇapatīhrdayā.—M.C.



27. Buchanan, Briggs :—*The Pre-Historic Stamp Seal : A Reconsideration of Some Old Excavations, Part I.*

JAOS, 87, No. 3, Sept. 1967, pp. 265-79.

The pre-historic stamp seals from Near Eastern countries have been considered. Dividing the seals into two groups—early pre-historic and late pre-historic—early protoliterate, the author discusses the seals of the first group from Hassuna Ras Sharma, Jericho Chatal Hiiyik, Arpachiyah and Gawra, and of the second group from Tepe Gawra, Nineveh, Arpachiyah, Brak and Tepe-Giyan.—U.V.S.

28. Chakravarty, D.K. :—*A note on the Sūrya Image From Mahisantosh.*

JIH, XLVII, Pt. 1, April 1969, pp. 155-58.

Dr. S.C. Mukherji has described this image with the representation of a tortoise-man to the right side of the principal deity and a *makara* or *swan* on its left. The author identifies the tortoise-man with Kaśyapa, an old God Creator. It has also been surmised that the representation of a tortoise-man reflects the survival of a primitive belief of sun-worship and a continuity of the ancient tradition of sun-worship in the form of a tortoise. It reveals a composite icon of Sūrya associated with the two Creators of the Universe, viz., Kaśyapa on the right and Brahmā on the left.—U.V.S.

29. Das, S.R. :—*Terracotta Seals and Sealings from Rājibāḍidāṅgā Excavations during 1961-62.*

JASC, VIII, No. 1, 1966, pp. 29-50.

More than 98 seals and sealings, both inscribed and uninscribed, and of the various shapes and sizes, have been recovered from Rājibāḍidāṅgā (Dist. Murshidabad) excavations during 1961-62. They were found mostly in layers (4) and (7a) and attributed to a period ranging from c. 5th-6th to 9th century A.D., but mostly to c. 7th-8th century A.D. They bear legends of individual names, the Buddhist creed formula, the name of the illustrious Buddhist monastery, *Raktamṛttikā-mahāvihāra*, and decorative floral and animal motifs. Except the monastery sealings, others were mostly votive offerings of identity or pilgrimage tokens. Innumerable waste products of seals and sealings point to Rājibāḍidāṅgā's being a seal-manufacturing centre like other Buddhist monastery sites. Moreover, it is now possible to locate definitely the site of the famous *Raktamṛttikā-mahāvihāra*, as also of *Kaṇṇasuvaraṇa*, the capital city of the Gauḍa Kingdom in the 7th century A.D., in its neighbourhood.—M.C.



30. Dhaky, M.A. :—*The old Temple at Lamba and Kāmeśvara Temple at Auwa.*

JASC, VIII, No. 3, 1966, pp. 141-48.

The old temple at Lamba and the Śiva temple at Auwa in Rajasthan amplify and enrich our knowledge of the splendid Mahā-Māru style of architecture which was a regional variation of the extensive Mahā-Nāgara style of Northern India. The Lamba temple was probably a Vaiṣṇava one, having been influenced later on by the Pāśupatas or the Nāthas. On plan, the shrine has a rectangular *Jagatī*, supporting the *mūlaprāsāda* with an open *bhramaṇī* and a square *raṅga-maṇḍapa* with a *mukhacatuṣkī* (entrance porch) to the West. Built almost upon a similar pattern, the 9th century Kāmeśvara temple shows a synthesis of the Mahā-Māru and the Mahā-Gurjara style that eventually culminated in a sublime Māru-Gurjara style of architecture.—M.C.

31. Dhaky, M.A. & Gaudani, H.R. :—*Some Newly Discovered and Less Known Māru Gurjar Temples in Northern Gujarat.*

JOIB, XVII, No. 2, 1967, pp. 149-56.

After giving a general survey of the works done on the temples and other monuments of Gujarat, the authors place the new and less-known materials regarding seven temples, viz., Mūleśvara Temple, Padan, Viṣṇu Temple, Ainthor ; Sun Temple, Bhankhar ; Pañcāyatana shrine, Khedawada ; Brahmāṇī mātā temple, Dasawada ; Kanakeśvarī temple, Valam and Brahmāṇī mātā temple, Kamli. These temples belong to the Māru-Gurjara style and although small in dimension, are serviceable in the understanding of the style of the days of Solāṅkī monarchs Cāmuṇḍarāja and Durlabharāja and help in formulating the concrete theories on the evolution of the Gujarat vision of the Māru-Gurjara style.—U.V.S.

32. Dhaky, M.A. :—*The Aruṇeśvara Temple at Kasindra.*

JOIB, XIX, No. 1-2, 1969, pp. 157-59.

Describes of the marble temple at Kasindra (about 15 kms. from Abu Road) consisting of Mūlaprāsāda of the Latina variety with a constricted Gūḍhamaṇḍapa and Raṅgamaṇḍapa. The temple is of *pañcāyatana* type and all of the four Kārṇaprāsādas are in ruins. On the basis of style of the surviving figural sculptures and the form of the grāsamukha, the temple has been assigned to the third quarter of the tenth century A.D.—U.V.S.



33. Dobbins, K. Walton :— *A Note on the Hariti Image from Skarab Dehri, Year 399.*

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 269-72.

The inscription of the image from Skarab Dehri in Peshawar District (now in Lahore Museum) bears a date. The author analyses its style of art and shows that the image affords significant insight into the history of Gāndhāra art and also the chronology of the Kuṣāṇa period. He derives the important information that the so-called old Śaka Era was used in Gāndhāra upto the end of its fourth century, *i.e.*, upto the 3rd century A.D. and, therefore, the two other examples of Gāndhāra sculpture—Loriyān Taṅgai Buddha image, year 318, and Haṣṭanagar Buddha image, year 384—are also to be dated in that era.

—U.V.S.

34. Dobbins, K. Walton :— *The Gāndhāran Reliquaries.*

EW, XVIII, Nos. 1-2, March-June 1968, pp. 151-62.

On the basis of their iconography, palaeography, style of art and quality of execution of the gold Bimarān reliquary from Afghanistan (now in British Museum), and the bronze Kaṇiṣka reliquary (in Peshawar Museum), the author attempts to fix their chronology. He finds that both the reliquaries have Parthian influence, but the gold casket is older due to its affinities with pre-Kuṣāṇa art at Sirkap and probably dates from the Parthian period of domination. This depicts the earliest known Buddha image from Gāndhāra. The two metal pieces were produced by similar trends of artistic development and point to the identification of a period in the art of Gāndhāra, the earliest Buddhist sculpture in that region, which may be called the Parthian phase.—U.V.S.

35. Dobbins, K. Walton :— *Gāndhāra Buddha Images with Inscribed Dates.*

EW, XVIII, Nos. 3-4, Sept.-Dec., 1968, pp. 281-88.

Discusses the age of three Buddha images. One of these from Mamāne Dherī of the year 89 is dated in the era of Kaṇiṣka. The others are the Loriyān Taṅgai image of year 318 and the Haṣṭanagar image of year 384 of an unspecified era. A satisfactory synchronization between the evidences of style and dated records is found when the year 89 is calculated from the year 78 A.D. and the dates of the two other images are rendered according to the old Vaka era. On a study of these sculptures, the author finds that the Mamāne Dherī style has stylistic affinities with the Loriyān Taṅgai image and if Mamāne



Dherī's year 89 equals 167-68 A.D. The years 318 and 384 of the two other sculptures would belong to the old Śaka era beginning in the middle half of the 2nd century B.C.—U.V.S.

36. Gandhi, M.N. :—*'Turaga' Motif in Pramāṇamañjarī*.

JOIB, XIX, Nos. 1-2, 1969, pp. 160-63.

The Pramāṇamañjarī, 11th-12th century work on domestic architecture, describes the figures of prancing horses fixed in the wall of a residential building. That the rules enjoined by this text were put in practice by the artist craftsmen of Gujarat, is evident from the figures of prancing horses occurring in two old houses at Jamnagar datable to A.D. 1723 and in one of the old houses at Cambay which is nearly 250 years old.

U.V.S.

37. Ghosh, A. :—*The pillars of Aśoka, Their Purpose*.

EW, X, Nos. 3-4, Sept.—Dec. 1967, pp. 273-75.

On the basis of his study of Aśoka-pillars, the author suggests that the pillars of Aśoka went side by side with the holy structures erected by him and they together formed an architectural scheme. The pillars were thus the precursors of the *dhvaja-stambhas* of later temples.—H.A.P.

38. Granoff, Phyllis :—*Tobatsu Bishamon : Three Japanese Statues in the United States and the Outline of the Rise of this Cult in East Asia*.

EW, XX, Nos. 1-2, March-June 1970, pp. 144-67.

Tobatsu has neither referred to Tibet, nor denotes the long-skirted coat worn by the god but as R.A. Stein has explained, it is a geographical term equivalent to Turkish "Tubbat" designating Turkistan and more specifically the kingdom of Khotan.

The three Tobatsu Bishamon Statues in the Seattle Museum have come from Nyogo and Tittou prefectures in Central Japan, from Toji and from Seiryōji. They are represented as wearing armour and standing on a female (Pṛthivī) transformed into a Shinto goddess and putting on a crown with a heraldic bird on it. They all belong to the late 10th or 11th century A.D.

The worship of Tobatsu has its origin in Khotan, the centre of Vaiśravaṇa worship. The Buddhist *sūtras* depict him as a generous giver of wealth and long life and a fierce destroyer of enemies. Both



Chinese and Tibetan legends agree that the first king of Khotan was born in answer to prayers to Vaiśravaṇa during Aśoka's reign, that he grew up in China and later went to Khotān and began his rule. In art he was invariably depicted as clad in armour held up by the goddess of the earth, having a crown bearing a bird. Its iconography can be explained in terms of royal symbols and that in Khotān, the god actually seems to have been regarded as the source of the State's monarchs and the power behind their rule.—S.R.

39. Gupta, S.P. :—*Terracotta Vessels and Figurines from Khotān (Central Asia) in the Hermitage Museum, Leningrad.*

JOIB, XVII, No. 2, 1967, pp. 168-80.

In the light of his studies of Stein Collection of the National Museum, New Delhi, the material in the Hermitage Museum has been evaluated. The technological characteristics of the Khotān terracottas have been discussed. The vessels have been put under three broad groups :—Plain, decorated and miniature, and so also the figurines into human, animal and bird. A distinct trace of Greco-Roman art motifs in the use of griffins and human figurines for handles, Syrinx as a musical instrument and acanthus leaf in relief decoration and Indian influence in the figures of Brāhmaṇical ascetics, the Makara spouts and Kirtimukhas have been noticed.—U.V.S.

40. Handa, Devendra :—*Harappans, Ochre Ware and the Copper Hoards.*

EW, XVIII, Nos. 1-2, March-June 1968, pp. 147-50.

In the light of the discovery and excavation of some OCP sites and fresh interpretation of the available data, the author draws the conclusion that the Copper Hoards belonged, as evinced by Lal, to the aboriginal tribes—Proto-Australoids, and the OCP belonged to the Harappan refugees, and at certain places, they came in contact with each other and the result was the existence of the two at one place which led to their association. Thus, according to the author, the Ochre-Ware people were the Harappan refugees, contemporaneous with them and associated with the copper hoards chronologically, but not culturally.

—U.V.S.

41. Handa, Devendra :—*A Clay Sealing Sunet.*

VII, IX, Part I, March 1971, pp. 119-20.

Sunet, about 5 Km. east of Ludhiana, was a famous Yaudheya mint site. Its extensive ruins have yielded a large number of antiquities like coins, coin-moulds, terracotta figures, scales, sealings etc.



The sealing under discussion is a big oval lump of clays leaked reds and measuring 12"x9". There is the figure of an elephant in the right upper half. A single line legend, "*Śrīr-Indra-Guptasya*", occurs below in the lined border in the Northern variety of Gupta alphabet of 5th century. The sealing seems to belong to a private individual.

The occurrence of elephant figure on Yaudheya coins indicates, it was a venerable animal of the Yaudheyas. Sunet was a stronghold of the Yaudheyas after the extirpation of the Kuṣāṇas.—S.R.

42. Krishnaiah, G.G. :—*A Rare Chālukyan Bronze Figure.*

JOIB, XVIII, No. 3, 1969, pp. 244-46.

The bronze in question is in the collection of the Salar Jung Museum. It is a rare example of the late Chālukyan period representing Viṣṇu standing in Samabhaṅga posture holding *gadā*, *cakra*, *śaṅkha* and lotusbud.

After a connected account of the historical and cultural background, the typical characteristics of the figure have been discussed. On the basis of the characteristic styles represented in the figure, the author identifies and dates it to the period of the Kalyani Chālukyas or the Western Chālukyas (12th Century A.D.).—U.V.S.

43. Krishna Kumar :—*The Smārta-Liṅgas of Khajuraho.*

VII, IX, Pt. I, March 1971, pp. 109-18.

While the conflicts between the Vaiṣṇava (Pañcarātra) and Śaiva (Āgamic) tended to produce sectarian bitterness, the Smārtas contrived to tone it down by general respect for the divinities of different cults. This syncretistic tendency of cult amalgam culminated in the Smārta-cult of *pañcopāsana* or *pañcāyatana pūjā* of the deities of Śaiva, Vaiṣṇava, Śākta, Saura and Gāṇapatya cults. Sometimes in place of Gaṇapati, Kārttikeya or Brahmā was included.

A Pañcāyatana shrine of 6th century at Deogarh, several contemporary syncretistic monuments and epigraphic evidences point to the early existence of the monument. The claim of the Smārtas that Śaṅkara (788-850 A.D.) was their originator only shows that he systematised and popularised this earlier mode of worship.

In the aniconic form of this worship, the five gods, Śiva, Viṣṇu, Gaṇeśa, Sūrya and Śakti, were represented by white stone, black stone, red stone, crystal and metallic ore respectively, and placed on a metal



plate with the favourite deity-symbol in the centre and other symbols around it for worship.

In temple architecture of northern tradition Śiva is installed in the main temple-building and Gaṇapati, Sūrya, Viṣṇu and Śakti in the peripheral sub-shrines to S.E., S.W., N.E. and N.W. respectively.

The author then gives illustrations and descriptions of several monolithic cult objects depicting the five deities found in the different parts of India and the Smārta liṅgas at Khajuraho.—S.R.

44. Leshnik, Lawrence S. :—*Prehistoric Exploration in North Gujarat and Parts of Rajasthan.*

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968, pp. 295-310.

Briefly discusses the exploration conducted in the region of ancient Anarta (West of Aravallis) which yielded no permanent settlements older than the early centuries of the Christian Era. But several sites yielded microliths on the tops of sand-dunes. These microlith-using people were pastoral and probably also hunters. Some middle palaeolithic tools were also recovered.

However, to the eastern side of the Aravalli Mountain Range were noticed remains of early-settled forming communities typified by a Black-Top (Black-and-Red) ware. Sprinkling of Painted Grey Ware was also noticed on one site.—U.V.S.

45. Lokesh Chandra :—*The Buddhist Temples of Eastern Siberia.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 629-36.

Contains an account of author's visit to the fabled lands of the Buryats and the Chita Autonomous region in Eastern Siberia. He describes the Buddhist temples of Ivolginsky and the Aginsky monasteries.—U.V.S.

46. Mehta, R.N. :—*Stone Age Sites in Valia Taluka and Mangrol Taluka of Broach and Surat Districts.*

JOIB, XVII, No. 2, 1967, pp. 142-48.

The explorations in parts of Broach and Surat districts have been described where the author discovered several Stone-Age sites. The study is based on the tools collected during 1965-66 from Sultanpur, Chandania and Rajpara.



The typology of the tools taken together is classified as cores, scrapers, blades, flakes and balls. His study indicates three categories of tools :—(1) Rolled scrapers with an affinity to Middle Stone Age Industries ; (2) Fluted cores and flakes reminiscent of late Stone Age and (3) Chalcolithic folk using microliths of second category as well as ground tools as indicated by the excavation at Jobha.—U.V.S.

47. Mirchandani, B.D. :—*Sun-Temple of Multan (of which now no trace is remaining)*.

JIH, XLVI, Pt. II, August 1968, pp. 209-16.

The Sun-temple of Multan was a most celebrated Hindu shrine in N.W. India in the 7th century A.D. It has been described by Hiuen-Tsiang. The Cāc-Nāma and Bilāduri in his Futūh-ī-Buldān relate that Muhammed Kāsim robbed the temple of its golden image and immense riches. After this, a wooden idol appears to have replaced the golden image. The temple has been described by Arab travellers—Masūdī, Istakhrī, Ibn Haukal and Alberuni and compilers like Idrīsī and Kazwīnī. The French traveller Thevenot also mentions the sun-temple. This celebrated ancient shrine was destroyed by Aurangzeb and a Jama Masjid built on the site.

Cunningham suggested that the temple was built at the beginning of the sixth century A.D. by Toramana but according to the author, the shrine appears to have been much older.—U. V. S.

48. Mitra, Debala :—*A Study of some Graha-Images of India and Their Possible Bearing on the Nava-Devās of Cambodia*.

JASC, VII, Nos. 1-2, 1965, pp. 13-38.

It is an exhaustive treatment of the sculptural representation of the nine *grahas* occurring as divinities on India. 8 panels in the Indian Museum ; 4 in the Ashutosh Museum ; 7 in the Directorate of Archaeology, W. Bengal ; 2 in the collection of the Baṅgīya Sāhitya Parishat, Calcutta ; besides those found in the Khajurāho temples and other sporadic slabs at Sagar, Sārṇāth, Orissa, etc., have been made the subject of study. The iconography of the images is corroborated by a comparative study of the *Purāṇas* as well as other texts like the *Śilpa-ratna* of Śrī Kumāra, and the *Devatāmūrtiprakaraṇa* and *Rūpamaṇḍana* of Sūtradhāra-Maṇḍana.

In the light of the panels noticed, the series of nine divinities, usually depicted side by side on a panel, in Cambodia, has been thoroughly discussed and Mrs. Mitra disagrees with K. Bhattacharya and L. Malleret regarding their identification. The article is enriched with 18 beautiful plates.



49. Mitra, Debala :—*Śaṅkar—Maṭha at Kunda, District Jabalpur.*

JASC, VII, Nos. 1-2, 1965, pp. 79-82.

The Śaṅkar maṭha at Kunda (Dist. Jabalpur) is a tiny, single-celled and unpretentious shrine with a flat roof. Dedicated to a *liṅga*, the temple faces east. Its *pābhāga* is a *Khurā* (1' 2 $\frac{3}{4}$ " high without *muhāṇṭi*). Made of six courses, the *jaighā* is austere plain and 5' 2 $\frac{5}{8}$ " high without joints. The *barāṇḍa* (11" high) is a single course; and two plain courses comprise the *Kāṇṭi*. Above this comes the ceiling-cum-roof, composed of two long massive slabs. The total height of the temple, with joints, is 9'. 1".

The temple with its flat roof, prolongation of the lintel, bracket-figures (missing) supporting the architrave and moulding in continuation of the architrave, evidently pertains to a class of the Gupta temples. A portico was added to the temple later on.—M.C.

50. Nath, R. :—*Account of a Typical Mughal Step-well (Bāoli) and a Well-house (Kūpāgāra).*

VII, IX, Part I, March 1971, pp. 130-36.

The Hindu architectural canons prescribe details of four types of *bāolis*, and ten varieties of wells. The tradition of water-structures of the ancient Hindus has survived in Gujarat, illustrated by Navagaṇa Kūā of Junagarh, the market-well of Kapadvanj, the old well of Mahmudabad and Damodar well of Patan.

After giving the details of the construction of a step-well and describing Rānī Wāy at Anhilwāi, the *Bāoli* of Asarwa near Ahmedabad and the step-well of Vayad, the author describes in detail, the Mughal *bāoli* at Fatehpur Sikri in four storeys below the ground level and ranks as the best. He also gives plates showing section of step-well as Mahmudabad (15th century) and plans of *kūpāgāra* in Mughal architecture in the Akbari Mahal compound in Agra Fort. This latter is in six storeys, each with a rotating gallery round the shaft. The lowest storey has no rotating gallery but has four flights of steps descending down to the water.—S.R.

51. Pandey, Lalita Prasad :—*The worship of Revanta in ancient India.*

VII, VII, Pts. i-ii, 1969, pp. 134-36.

On the basis of epigraphic evidence and the discovery of images and temples dedicated to Revanta, one of the minor deities of the



Purāṇic pantheon, it has been shown that the worship of this deity was very much popular in several regions of India—Gujarat, Kathiawar, Rajasthan, Central and Eastern India.—U.V.S.

52. Patel, Ambalal. J. :—*An Unpublished Image of Vārāhī from Gujarat.*

JMSB, XVI, No. 1, April 1967, pp. 83-87.

The present image of Vārāhī, from Chhota Udepur, Gujarat, is a sole survivor of a remarkably handsome group of *Sapta-māṭrkās*. The Māṭrkā stands in a delicate *dvibhaṅga* pose with *akṣamālā* and *gadā* in proper lower and upper right hands, and *śaṅkha* and *cakra* in her lower and upper left hands. She has a boar face with a third eye on the forehead and wears a *karaṇḍa-mukuta* with a plain halo behind her head. Among other ornaments are a necklace, *keyūras*, *vanamālā*, *kaṭi-sūtra* and anklets. The supple sweeping curve of the abdomen is typical of the Mahā-Gurjara sculptures—a trait of Mauryan epoch. It closely resembles the image in the back niche in Durgā temple and goddess sculptures on the wall of the Ambikā temple at Jagat. The figure should, therefore, be assigned preferably to the middle of the 10th century.—S.R.

53. Pathy, T.V. :—*A note on the Occurrence of Muchlinda Buddha Sculptures in the Indian Buddhist Art.*

MUJ, VIII, No. 1, July 1968, pp. 53-58.

An attempt has been made to supplement the observations of H. Zimmer that the incident of the protection of the Buddha by the giant serpent, *Muchlinda* has not been depicted in the art works of India proper. The author locates such sculptures at Bharhut, Sāñchī, Amrāvati, Nāgārjunikoṇḍā and Ajantā which show that these were not peculiar only to Siam and Cambodia, but formed an important theme of the artists of India, from the beginning of the Buddhist art till it went out of vogue.—U.V.S.

54. Perera, A.D.T.E. :—*A Possible Identification of a Significant Sculpture at Isurumuniya Temple, Anurādhāpura. A Man and a Horse's Head.*

EW, XX, Nos. 1-2, March-June 1970, pp. 122-143.

This unfinished sculpture is found on the rock boulder of the modern Isurumuniya temple. Alongwith this several other sculptural representations are found in the living rock as well as on separate stone slabs. The sculpture has been variously identified by different scholars.



Ananda Coomaraswamy's identification with the Kapila Muni has been rejected. Prof. Pranavitana considers it to be the representation of the Vedic gods Agni and Parjanya, which is open to doubt and is refuted by the author. According to him, Anurādhāpura was perhaps the only place in the world where Buddhist religious and secular themes and non-Buddhist (Vedic) religious themes mingled together in the sculptor's art. At Isurumuniya are found the traces of Vedic cult worship alongside the depiction of purely secular themes by sculptors. The author identified the sculpture under discussion as representing the Bodhisattva Avalokiteśvara on his mount Potālaka, his usual abode. To corroborate his identification, he gives several sculptural illustrations and literary evidences. The Isurumuniya shrine complex had come into existence in a more favourable period of Mahāyānism in Ceylon until it was abandoned or left unfinished owing to an unexpected shift of royal patronage.—S.R.

55. Raman, K.V. :—*Uttaravedī concept in Temple Architecture.*

BV, XXVIII, Nos. 1-4, 1968, pp. 78-79.

A unique feature of the architecture in Śrī Varadarājaswāmī Temple at Kāñchī is that the main sanctum is on an elevated platform, locally called 'Hastigiri' hill. There are instances in South India where artificial hills are raised and over them temple are placed. Example : Tiruparuttikunru Jain Temple near Kāñchī. As the hill-top was considered to be a sacred spot for locating a temple, this device was probably resorted to. But, the construction of a sanctum-complex over a lofty square platform may also signify a deeper meaning. According to the *Stalapūraṇa* of the temple, the latter was built on the Uttaravedī, a socle for the sacrificial altar where Brahmā did penance. The presiding deity is referred to in inscriptions and also in the literature of 12th-13th centuries as "*Uttaravedī-aḷagiyar*". Uttaravedī, according to the *Bṛhatsaṃhitā*, is a square platform over which the sacrificial altar is placed. The sanctum here is also a square cell over the square platform. This concept of "Uttaravedī" might have inspired the architectural mode here.—Author

56. Rao, M. Basava :—*A Buddhist Image from China.*

JOIB, XVI, No. 3, 1967, pp. 249-50.

Describes a bronze image of Kuan-yīn (now in Salar Jung Museum), the most popular Buddhist divinity in China in which are united two originally different figures—the Indian Bodhisattva Avalokiteśvara and Chinese Goddess of Mercy. The figure is dated to Yung-Chung period 1721-1736 A.D.—U.V.S.



57. Ramachandran, T.N. :—*Mamallāpuram*.

Marg, XXIII, No. 3, June 1970, pp. 23-52.

Mamallāpuram or Mahābalipuram, situated close to the sea, about 35 miles south of Madras, is superbly rich in its artistic wealth, affording endless scope for the study of ancient Tamil architecture and sculpture. The local monuments can be grouped, according to their methods of execution, as follows :—(1) Cut-out monoliths, i.e., free-standing temples cut out of solid rock, most of which are locally styled *rathas* ; (2) Cut-in caves, excavated in hill-scarps and used as temples, these being in some cases called *maṇḍapas* ; (3) Temples, the term being used here to denote built-up masonry or structural temples ; and (4) Sculptured scenes and reliefs carved on the hill-edges. They illustrate all the styles of Pallava architecture and plastic art though the majority belong to the period of Narasimhavarman I Māmalla, whence the name Mamallāpuram. Profusely illustrated. —M.C.

58. Ramachandran, T.N. :—*The Cave Temple and the Rathas Under Narasimhavarman Mahā-Malla*.

Marg, XXIII, No. 4, Sept. 1970, pp. 62-109.

The Māmalla style (630-68 A.D.) of cave temples initiated by Narasimhavarman I *alias* Māmalla persisted only for two generations after him, and reveal some new features in cave-architecture. The following cave temples have been discussed :—

(1) Koṭikal Maṇḍapam, (2) Dharmarāja Maṇḍapam, (3) Atiraṇa-chaṇḍa temple, (4) Koneri Maṇḍapam, (5) Varāha Maṇḍapam, (6) Trimūrti temple, (7) Mahiṣamardinī Maṇḍapam, (8) Olakkanneśvara temple, (9) Ādi-Varāha temple, (10) Rāmānuja Maṇḍapam, (11) Three unfinished cave temples, (12) Kṛṣṇa Maṇḍapam, (13) Tiger cave, (14) Smaller Yali Maṇḍapam, and (15) Monolithic temples.

Architectural and sculptural details of the following *rathas* have been given : (1) Dharmarāja-ratha, (2) Bhīma-ratha, (3) Arjuna-ratha, (4) Draupadī-ratha, (5) Nakula-Sahadeva-ratha and (6) Gaṇeśa-ratha. Profusely illustrated ; treatment exhaustive. —M.C.

59. Sadhu Ram :—*A Unique Terracotta mould of Durgā from Panjab*.

VII, IX, Pt. I, March 1971, pp. 137-38.

This Durgā mould found by the school-boys of the village Ajaḍam, Hoshiarpur District, is broken and survives only in its upper



half—depicting the goddess Durgā with four arms. A cart was prepared and the goddess appears as holding a drinking bowl (pāna-pātra) and a trident (*triśūla*) in her proper left hands and an upright sword (*khaḍga*) in one of the proper right hands, which is lost in the break, and the object held in the visible right hand is not clear. The goddess wears a *jaṭā-mukuta* decorated with flowers on its sides over the ears in which there are ear-rings. Round her neck is a double torque and on the forehead, a third eye in a vertical position. The figure is beautiful and betrays the influence of the folk art of the hill state of Chamba. It belongs to about 8th or 9th century.—Author

60. Sahai, Bhagwat :—*An Interesting Stone Panel from the Viṣṇupāda Temple.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 709-16.

Discusses a stone panel from the Viṣṇupāda Temple area at Gayā. The panel represents a group of five male Hindu Divinities—Agni, Indra, Yama, Varuṇa and Kubera—a composition like of which has not been found elsewhere. The panel is datable on stylistic ground between 10th and 12th centuries A.D.—U.V.S.

61. Sarkar, H :—*Elliptical Structures in Ancient India.*

JASC, VII, Nos. 1-2, 1965, pp. 83-88.

Elliptical structures were not widely known in ancient India and even the leading architectural texts do not mention them. Yet elliptical structure corresponding to a linear plan with semicircular ends did exist and despite its exiguity in India, it appears to be a very old idea, possibly older, at least archaeologically, than the circular and apsidal ones. Not only the Lomas Rishi cave, which is truly oval (*kukkuṭa-aṇḍa-sadrśa*), but also at least half a dozen ancient sites have produced evidence of linear structure with semi-circular extremities (*vṛttāyata*). The jīvākāmravana monastery at Rājgir, the Gopika or Nagarjuni cave in Gayā the Ghoṣitārāma at Kauśāmbī as also those at Besnagar, Nagaṛi and Śrāvastī are good examples, showing that already in the pre-Christian times the Buddhists, the Ājīvikas and the followers of the Brāhmaṇical faith had adopted the elliptical building plan. Thus, the secular concept of elliptical halls predated that of the shrine or *stūpa* having an identical plan.—M. C.

62. Saraswati, Bandana :—*Amba-Nana-Durga.*

JASC. VII, Nos. 1-2, 1965, pp. 95-98.

A unique gold medal (first century B.C.) in the British Museum shows a humped bull with legends *Taurus* in Greek and *Ushabhe* (Skt.



*Vṛṣabha*) in Kharoṣṭhī ; and on the other side, a goddess holding a lotus in hand with the legend *Pakhalāvadī-devatā Ampāe*, meaning 'Of Ampa (Amba, Ambā), the deity of Pushkalāvati (mod. Chārsadā in Peshawar). On some similar coins of Azes, there appears the forepart of a lion beside the goddess. As Prof. Banerjee says, the bull here stands for Śiva in his animal form. The lotus is also admitted by the *Āgama* texts as one of the attributes of Durgā (*dakṣiṇe coṭpalaṁ hastē*, etc.). Again, some gold coins of Huvishka display *Oesho* (Bhaveśa-Śiva) in company with *Ommo* (Umā-Durgā), or with *Nana* (Nanaia), the West Asiatic Elamite goddess who was also associated with the lion, showing that she gradually merged into the Indian Mother Goddess. This is also evidenced by the Gupta coins where the goddess (*Simhavāhini*) holds cornucopial and lotus, and is mounted on a lion. Two plates are attached.—M.C.

63. Settār, S. :—*The Authors of Gommaṭa Suttālaya*,

JIH, XLVII, Pt. III, Dec. 1969, pp. 541-48.

On the basis of epigraphic evidence it is certain that Gaṅgarāja built a suttālaya around Gommaṭa, but its exact nature is not known. The author re-examines the problem, and finds that other inscriptions reveal that ever since c. 1117 A.D. when Gaṅgarāja erected a suttālaya, additions and alterations were made till about the 16th century by five persons. The architectural and sculptural features of the present structure also indicate additions and alterations made in different periods. Gaṅgarāja's suttālaya was probably nothing more than a low wall around Gommaṭa.—U.V.S.

64. Sharma, A.K. :—*Neolithic Human Burials from Burzahom, Kashmir*.

JOIB, XVI, No. 3, 1967, pp. 239-42.

The excavations at Burzahom revealed four phases of occupation of which phases I and II belong to neolithic, phase III to megalithic and phase IV to early historical. The author describes the burial customs of the site. Out of nine human burials excavated, six belong to phase II and three to phase III. All the burials occur in the habitation area, mostly inside the houses below the floor. He concludes that the Burzahom neolithic burials reveal resemblances with the burials from Catal Huyuk, Tepe Hissar, Tepe Sialk and Russia.—U.V.S.

65. Sharma, A.K. :—*Kalibangan Human Skeletal Remains—An Osteo-Archaeological Approach*.

JOIB, XIX, Nos. 1-2, 1969, pp. 109-113.

An attempt to study some of the abnormalities noticed in the human skeletal remains from Kalibangan cemetery excavated during



1962-63. The cases described are of Hydrocephaly and Trephining, congenital perforation, exostosis, sharp cut, dental attrition, burning mark and that of a crippled man.—U.V.S.

66. Sharma, Brijendra Nath :—*Unpublished Pāla and Sena Sculptures in the National Museum, New Delhi.*

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 413-23.

Discusses some unpublished sculptures of the Pāla and Sena periods, now in the National Museum at New Delhi. These sculptures represent Gajalakṣmī, Gaṇeśa, Varāha, Sūrya, Balarāma, marriage of Śiva and Pārvatī, Viṣṇu, Pārvatī, Mahiṣāsura-mardinī, Cāmuṇḍā, Sūrya and Nṛsiṃha.

The art of these sculptures show some particular features of its own and also that the Pāla kings, who were devout Buddhists, were equally tolerant to other religions.—U. V. S.

67. Sharma, Brijendra Nath :—*A Unique Bronze image of Bharata in the National Museum, New Delhi.*

EW, XX, Nos. 1-2, March-June 1970, pp. 20-21.

In this bronze image, Bharata is represented as carrying the ornate sandals of Rāma on his head (to be installed on the throne of Ayodhyā). He is shown standing on a double to his pedestal mounted on a rectangular base with hooks on the four sides for carrying the image in procession. His hands are raised high in the attitude of supporting the sandals, placed on a cushion on his head. His face mirrors the feeling of devotion and reverence.

The sharp features and elegant contours show the characteristics of the late Chola period in which a certain amount of stylization has set in. The modelling has become rather stiff and the knee-joints prominent—both features of the artistic creations of early Vijayanagara period. This fusion of late Chola elements into Vijayanagara ones suggests a 14th century date.—S.R.

68. Sharma, B.N. :—*Religious Tolerance and Intolerance as Reflected in Indian Sculptures.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 657-68.

An attempt has been made to show how the two concepts of tolerance and animosity in the religious life of India were given concrete



expressions in sculptures. The religious tolerance found expression through the medium of syncretistic images representing the blending of different gods and goddesses. Feeling of religious harmony existing between followers of Buddhism and Brāhmaṇism is also reflected. Buddha came to be regarded as an incarnation of Viṣṇu and Hindu deities are found represented on the walls of the Buddhist temple at Pahārpura. Similarly, the first Jain Tīrthaṅkara also came to be regarded as incarnation of Viṣṇu, and Jainism incorporated numerous Hindu divinities. Under the influence of antagonistic feelings and sectarian jealousy, were carved many images depicting the religious tivalry among the sects and sub-sects.—U.V.S.

69. Sharma, Brijendra Nath :—*A rare image of Varāha in the National Museum, New Delhi.*

VII, VII, Pts. i—ii, 1969, pp. 130-33.

Discusses a bronze image of Varāha in which the eight-armed deity is seated cross-legged on a lotus seat. No other image of this variety has so far been known. The provenance of the image is not known. It appears to have been made in Northern India, but some influence of the South is also discernible. The image can be dated to the 10th century A.D.—U. V. S.

70. Shastri, H.G. :—*The So-Called Trimūrti in Kathlal.*

JOIB, XVII, No. 4, 1968, pp. 425-27.

A mutilated sculpture from village Kathlal in Kaira District has been identified by Dr. M.R. Majumdar as Viṣṇu Trimūrti. The author identifies the sculpture as the four-faced Viśvarūpa form of Viṣṇu on the following grounds :—(i) The side-faces bear the same Kirīṭa-mukūṭa type head-gear as on the head of Viṣṇu ; (ii) The central figure is surmounted by two or three small figures, a feature of the Viśvarūpa form of Viṣṇu; (iii) The figure is eight-armed, the fourth face at the back being left uncarved in relief-sculpture ; (iv) The numerous small figures surrounding the crowns represent the numerous figures issuing from the Viśvarūpa.

—U.V.S.

71. Shastri, T.V.G. :—*Antiquity of Nagari and its Torana.*

JOIB, XVI, No. 4, 1967, pp. 336-41.

Antiquity of Nagari (near Chitorgarh) discussed on the basis of inscriptions, coins, sculptures and structures. The Gosundi inscription, originally from Nagari, is dated to 350-200 B.C. A few letters on the



stone enclosure are dated to 7th century A.D. The punch-marked coins and those of the Sibi Janapada and of the Kṣatrapa kings are datable to the period 150 B.C.—330 A.D. Loose sculptures of a huge Torana, depicting the story of Kirātārjuniya, are of early Gupta style. Two structures, the Hāthi-Vada and the Ubh-Dīval are associated with Akbar's campaign to besiege the fort of Chitorgarh. Bhandarkar calls the latter as the *Garuḍadhvaja* pillar.—U.V.S.

72. Sisodia, Vishnu :—*A Jain Goddess from Rajasthan.*

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 410-12

The brass icon (now in Victoria and Albert Museum, London) is probably from Rajasthan and dates from late 18th to 19th century. The figure probably represents Triśalā, mother of last Tirthaṅkara, Mahāvīra, rejoicing at the moment of foetus. The most important feature is the exposed pudenda. After discussing the earlier representation of nude females going back to the 2nd century A.D., the author points out that nude displayed goddesses were known to tribal Indian religions long before the 1st Century A.D. and that these were occasionally borrowed by Hindu and Jain iconography.—U.V.S.

73. Spagnoli, Maria Mariottini :—*The Symbolic Meaning of the Club in the Iconography of the Kuṣāṇa Kings.*

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 248-68.

The statue of Kaniṣka from Māt near Mathura, holds a long heavy mace in one hand. This object appears on many Kuṣāṇa coins associated with the royal image. To arrive at its symbolic meaning, the author discusses the iconographic characteristics and figurative evolution of the mace in images of the Kuṣāṇa kings. He concludes that the mace symbolizes the maintenance and preservation of cosmic and moral order, i.e. of justice, one of the king's highest duties and the Kuṣāṇas took this concept from the Iranian world, and it then developed and was enriched by the addition of speculative elements of the Indian world.—U.V.S.

74. Spink, Walter :—*Monuments of the Early Kalachuri Period.*

JIH, XLVI, Pt. II, August 1968, pp. 263-70.

After pointing out certain cultural links between the productions of the Early Kalachuris and those of their predecessors and successors to power in Northern Deccan—the Vākāṭakas and the Chālukyas—from the fifth to the seventh century, the author discusses the early Kalachuris



and their monuments. He concludes that the first Hindu cave temples of India—specifically the awe-inspiring caves of Jageshwari and Elephanta, and the caves of the earliest phase at Ellora—are all monuments of the early Kalachuri period and must be assigned to the sixth century A.D.—U.V.S.

75. Stacul, Giorgio :—*Excavations in a Rock Shelter near Ghāligai (Swāt, W. Pakistan).*

EW, XVII, Nos. 3-4, Sept.-Dec. 1967, pp. 185-219.

A preliminary report describing the excavation, stratigraphy and other material found. Putting aside the earliest stratum yielding along with coal remains, flaked pebbles and pebble flakes, the cultural horizons and their material equipments are :—

1. Flaked pebbles' pebble flakes and hand-made pottery ;
2. Pottery turned on fast wheel and decorated in black over red-slipped ground ;
3. Rudimental, hand-made pottery with limited shapes and mat-impressions on the bases.
4. Wheel-turned pots, some shapes identifiable with examples of pre-Buddhist necropolis of Swāt, especially coming from archaic period.
5. Vases showing analogies with types of pre-Buddhist necropolis, coming from tombs of latter period.

The upper strata supplied pottery and metal objects comparable to types at Charsada I. Some types of vases are found at Charsada and can be dated to the Islamic period.—U.V.S.

76. Stacul, Giorgio :—*Discovery of Four Pre-Buddhist Cemeteries near Pācha in Buner (Swāt, W. Pakistan)*

EW, XVII, Nos. 3-4, Sep.-Dec. 1967, pp. 220-32.

All of the same cultural horizon, the tombs of four cemeteries—the cemetery of Tarike, the Necropolis of Lalabatai, Sogalai and Pūlānṛ have been described. The furnishings of the tombs are mainly terracotta vases and some iron objects. Part of the tombs explored can be attributed to the 4th century B.C. Other Buner tombs with different furnishings are earlier.—U.V.S.



77. Stacul, Giorgio :—*An Archaeological Survey naar Kālām (Swāt Kohistān).*

EW, XX, Nos. 1-2, March-June 1970, pp. 87-91.

The explorations of the terrain at the top of the hill near the village of Utrot and near the village of Usharam as well as of the hill-zone north of Kālām, revealed the remains of walls of rough stones and slabs belonging to the buildings with square ground-plan, pottery fragments, two ancient cemeteries, one "cist" type grave and another partially exposed grave covered by three slabs of Schist and containing one cylindrical and one globular vase lying at its west end. These finds are identical with those already known in the pre-historic sites in the Swāt Valley and lead to the assumption that these traces of settlements in the valley are related to the existence of contacts between the peoples living on opposite sides of the mountain-chains, and that the stretch of road between Utrot and Kālām had to be followed—Utrot presumably being the important stopping and starting point for anyone descending or preparing to climb the mountain chain that divides Swāt from Chitral.—S. R.

78. Stacul, Giorgio :—*The Grey Pottery in the Swāt Valley and the Indo-Iranian Connections (c. 1500-300 B.C.)*

EW, XX, Nos. 1-2, March-June 1970, pp. 92-102.

More recent excavations in the N.W. of Indo-Pakistan sub-continent and on the Iranian plateau have confirmed and clearly brought out the connections between the furnishings of the graves of the Swāt Valley and the types of vases and objects found in the Iranian sites of the bronze and early Iron Age.

This the author illustrates by the description of grey ceramics of diverse variants inflecting chronological differences found from various sites of the Swāt Valley between the best documented periods (IV-VII), between the 2nd millennium B.C. and the 4th-3rd century B.C.

The picture presented might hold the explanation, partly indirectly and partly, because of environmental coincidences, of the various resemblances existing between Iran and Swāt, dated to the 1st millennium B.C.

—S.R.

79. Sukul, Kubera Nath :—*Original Sites of some Important Temples of Varanasi.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 717-24.

An attempt has been made to remove certain controversies raised by the recent historians about the original sites of some well-known



temples of Varanasi. The author locates the original sites of the temples of Viśveśvara, Kāla Bhairava, Vireśvara Mahādeva and Kedāreśvara.—U. V. S.

80. Taddei, Maurizio :—*Inscribed Clay Tablets and Miniature Stūpas from Gaznī.*

EW, XX, Nos. 1-2, March-June 1970, pp. 70-86.

The seven types of miniature stūpas and clay-tablets inscribed in post-Gupta characters discovered from excavations at Gūdūl-i-Āhangarān in Gaznī, described by the author, should fall into three categories from a functional point of view :—

1. The miniature *stūpas*, from the uniformity of the types in the different sites show that they were destined for mainly local use, though in some cases they were carried along travelling shrines ;
2. The clay-tablets with the profession of faith sometimes having images of deities or *stūpas* on them—were destined to consecrate the miniature *stūpas* or to be used as offerings ;
3. The blocks of clay stamped with one or more seals, were perhaps destined for being carried away by pilgrims as souvenirs.—S. R.

81. Tucci, Giuseppe :—*A Peculiar Image from Gāndhāra.*

EW, XVIII, Nos. 3-4. Sept.-Dec. 1968, pp. 289-92.

Note on a Gāndhāra image depicting Akulavīra subject in which erotic symbols have been resorted to express mystic ideas. It can be attributed to a particular Śaiva School.

From this Gāndhāra piece, the author draws the conclusion that practice documented in Tāntric literature of later times, were current already in some schools in the 1st century or the beginning of the 2nd century A.D.—U. V. S.

82. Vidya Prakash :—*A Unique multi-headed Icon of Viṣṇu and its significance.*

JOIB, XVII, No. 1, 1967, pp. 93-99.

Discussion of the iconographic peculiarities of the image discovered from village Bhuili in Varanasi district. It depicts five-headed and



four-armed standing Viṣṇu. Behind the heads, a large halo is formed by disposing twelve human heads in circular order. The space inside the halo has been filled by tiny carvings of human figures. An attempt has been made to identify the figures in the composition of this manifestation of the cosmic form of Viṣṇu. Datable to the 8th century A.D., the sculpture represents the third stage in the evolution of Viṣṇu icons.

—U. V. S.

83. *The Temples and Sculptures under Rājasimha.*

Marg, XXIII, No. 4, Sept. 1970, pp. 110-118.

The gratest achievement of the Pallava king Narasimhavarman II, Rājasimha, in the field of architecture was the extension of certain rock-cut shrines at Mahābalipuram and the construction of the famous shore temple, washed by the waves of the sea. Dedicated to Śiva, the shore temple is a complex of three shrines with accessory maṇḍapas and enclosures. The sculptures here bear candid testimony to Rājasimha's acceptance of the Śiva-Śakti concept. Profusely illustrated.—M. C.



## II ARTS AND CRAFTS

84. Agrawala, R.C. :—*Origin of Pallava Art : The Undavalli Caves.*

EW, XX, Nos. 1-2 (March-June 1970), pp. 108-119.

The author repudiates the generally held view that the Pallavas were the innovators of the rock-cut art and architecture, both in material and technique, distinct from their contemporary counterparts as an appropriate creation of Lakṣpita (idealist) who was also *vicitra-citta*. He refers to the stylistic relationship of the monuments of the Pallavas with those of the Kṛṣṇa valley, and to the importance of proper understanding and interpretation of the Anantasayan Guḍi cave temple at Undavalli, Guntur District. By descriptions and illustrations, the author clearly brings out the fact that but for the Māmalla and later rock-cut monuments of the Pallavas, there is a good deal of similarity between the rock-cut monuments of the Andhra Pradesh and Tamil Nadu in general plan, especially the pillars and scheme of the facade. According to him, a completely self-generated art monument without any roots in the past seems to be improbable, especially when one notes that the lower Kṛṣṇa valley was a great centre of Buddhist religion and art for five centuries prior to the excavation of rock-cut shrines.

—S.R.

85. Anand, Mulk Raj :—*The Pictorial Situation in Pahari Painting.*

Marg, XXI, No. 4, Sept. 1968, pp. 2-16.

Pahari painting has received the attention of several scholars, Indian and foreign. In the field of criticism, two tendencies have dominated : (1) to analyse the various styles in relation to each other; and (2) to discover the anonymous artists through genealogies and slowly build up possible ascriptions of certain pictures and manuscript illustrations to individual painters on grounds of style. B.N. Goswamy's researches in the genealogy of a Guler family of carpenter-painters, of which the head was Pandit Sen who worked under Raja Dalip Singh (1695-1744 A.D.) make it possible to analyse the kindred styles of the two sons of the Pandit, viz., Manak and Nainsukh, as well as of their descendants with a greater degree of clarity and precision. This family was mainly responsible for the central tradition of Pahari painting in Guler. Profusely illustrated.—M.C.



86. Anand, Mulk Raj :—*Bhitargaon : Art and Architecture of Humanism.*

Marg, XXII, No. 2, March 1969, pp. 2-23.

The Bitargaon temple is an unique experiment in brick architecture of the Gupta period. The conical vault within and the semi-circular arches of the passage, the recessed planes, and the carvings in brick and terracotta panels with various scenes, give a new dynamism. The temple, the house of the gods, became with the Indians a skeleton for all the urges, religious, secular and natural. In fact, as the sculptures in relief show, the primitivist animism of the village folk seeped through into the chiselled forms. Profusely illustrated.—M.C.

87. Anand, Mulk Raj :—*The Vision of the Rock and the Plastic Situation of the Panels.*

MARG, XXIII, No. 3, June 1970, pp. 15-22.

Mahendravarman chose Mahābalipuram for the creation of the symbolic world of the Kirātārjunīyam story of the Mahābhārata, rendered by Bhāravi, because he saw here, in these rocks, enough space for the unfolding of the whole episode. In this recreation of the legend, there would be the hero, the flying spirits, the forms of men and beasts, the memory images of birds, the essential forms necessary for the total symbology. The vision of the landscape coincided with the intuition that he could get his craftsmen to build a new legend for him, assimilating the great artistic traditions of Ajantā, Amarāvati, Nāgarjunikoṇḍā and Aihole.—M.C.

88. Anand, Mulk Raj :—*Himachal Heritage.*

Marg, XXIII, No. 2, March 1970, pp. 1-48.

This issue of 'Marg' has been devoted to the heritage of Himachal Pradesh.

With an editorial by Mulk Raj Anand, the issue has been divided into four parts. The first part deals with the architecture of temples and sculptures from Masrur, Baijnath, Bajaura, Brahmaur, Nirth, Kūshala and Chamba. The second and third parts deal with the paintings and woodwork respectively. The fourth and last part deals with the arts and crafts i.e., Metalware, Wool-weaving, Embroideries, Jewellery and pottery.—U.V.S.



89. Anand, Mulk Raj :—*'The Great Wrestler'—The Continuity under Maha-Malla.*

Marg, XXIII, No. 4, Sept. 1970, pp. 54-61.

Narasimhavarman, Mahāmalla (the Great Wrestler), was more eclectic than his father, Mahendravarman, and he extended the architecture-sculpture of the great Mahābalipuram rock by ordering the scooping out of the cave temples. The linear rhythm of the figures here is admirably adopted to granite. The architectonic structures include symmetrical panels, with their shafts of pilasters, with the formal arrangements being relieved by the evolution of abstract cylindrical figures, without adumbration of much detail. Here the technique of Udayagiri and the rock-temples of the Western Ghats were the prototypes, though the virtuosity of the Gupta renaissance of the previous three centuries was not forgotten. The seven *rathas*, or wheel-temples, are noted for their splendour. Illustrated.—M.C.

90. Beach, Milo Cleveland :—*A Bhāgavata Purāṇa from the Punjab Hills and related Paintings.*

Mus. FA, LXIII, No. 333, 1965, pp. 168-177.

The illustrations are from three pages from book four :

1. From Chapter 17. King Pṛthu giving chase and shooting at Goddess Earth changed into a cow. He was enraged at her withholding vegetation and causing famine.

2. From Chapter 24. Rudra teaching the Pracetas, the ten sons of Prācīnavarhis and Śīatadruti, the importance of knowledge and mental control.

3. The Third painting shows the Pracetas raising fire from their mouths and levelling the forest to ashes when they found the earth covered with high vegetation in their absence for practising asceticism.

The style of the paintings is the survival and transformation of the pre-Mughal indigenous Basohli style, allied in spirit to the early schools of Rajasthan than to the South and Paintings in Nepal.

4. A painting from book ten of a second Bhāgavata Purāṇa illustrates the vanishing of Kṛṣṇa in the sight of Rādhā, a metaphysical allusion to the loss of the divine in a soul under the spell of egoism and desire. The style of the figure types is close to that of No. 5 below, and the free and open landscape shows Mughal influence.



5. From a page of illustrated *Gītagovinda* (A.D. 1730) the painting inherits its box-like composition from the earlier Basholi style, the increased use of landscape and gentler palette are Mughal innovations.

6. From book eleven of 2nd Bhāgavata Purāṇa in Fogg Art Museum. It illustrates the bear-king Jambhavat presenting his daughter to Kṛṣṇa after his own defeat. It is in lyrical mannered and highly Mughalized type popular in Guler courts in late 18th century.

7. "The Siege of Laṅkā" depicts Rama's attempt to rescue the abducted Sītā. Clearly indebted to Mughal style (1719-48) in the figure of Rāmā and feeling for landscape, etc.—S.R.

91. Champakalakshmi, R. :—*Ornaments in Sangam Age*.

JIH, XLVI, Pt. II, August 1968, pp. 281-92.

Literary data on the ornaments worn by the Tamils of the Sangam age has been surveyed, throwing an interesting side-light on the economic life and general affluence of the people. It reveals the high artistic tendencies of the people, which remained alive down the ages.—D.A.

92. Chattopadhyay, Aparna:—*Female Dress and Ornaments in the Kathāsaritsāgara*.

JOIB, XVII, No. 3, 1968, pp. 308-15.

The terms used in the Kathāsaritsāgara (KSS) to denote female dress are *vasira*; *ambara*, *aṁśuka*, etc. Two pieces of garments are suggested in the reference to *uttariya* or upper garment in some instances. There are references to low-cut blouses, veils, girdles, anklets, bracelets, pearl necklaces, as also to various types of flower ornaments. We also come across unguents, perfumes, floral designs and hair-dressing resorted to by the ladies in the KSS.—M.C.

93. Contractor, Meher :—*Various Types of Traditional Puppets of India*.

Marg, XXI, No. 3, June 1968, pp. 5-43.

There are many types of traditional puppets to be found in various regions in India, such as string, rod, shadow and glove puppets. The subject has been exhaustively treated under the following heads (1) Rajasthan; (2) Orissa; (3) South India: (a) String puppets of South India, and (b) Yakshaghana puppets; (4) Rod puppets of Bengal; (5) Glove puppets of India; (6) Shadow puppets. (a) Shadow play in



Malabar, (b) Karnataka shadows, and (c) Andhra Shadows; and (7) Contemporaries.—M.C.

94. Dhavalikar, M.K. :—*Udarāṁśuka*.

JOIB, XVI, No. 3, 1967, pp. 243-46.

Udarāṁśuka—"a garment covering the abdomen and breasts" is conspicuous by its presence in the Gupta-Vakataka art, more particularly in the later group of paintings at Ajanta. The garment is of three varieties—sleeveless, half-sleeved or full sleeved. An upper garment similar to Udarāṁśuka is worn even today by women of Mārwar region in Rajasthan. This would point to the origin of this garment in this area.—R.M.P.

95. Dwivedi, Vinod. P. :—*Kerala Wood Carvings*.

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968, pp. 335-38.

Describes the salient features of Kerala wood carving and compares them with the carvings of the Tamil region. Traced the history of Kerala carvings from A.D. 1214 upto the middle of the 19th century.—D.A.

96. Goswamy, B.N. :—*The Technique of Pahari Painting: A Discussion of Colour and Pattern Notes*.

EW, XVII, Nos. 3-4, Sept.—Dec. 1967, pp. 287-94.

Discusses the interpretation of the meaning of colour and pattern-notes of a Pahari painting (preserved in the Boston Museum) noticed by Dr. Coomaraswamy. The painting clearly indicates names of colours, notes on the patterns to be drawn on different parts of the picture to complete it.—D.A.

97. Goswamy, B.N. :—*Pahari Painting: The family as the Basis Style*.

Marg, XXI, No. 4, Sept. 1968, pp. 17-62.

It is now possible to reconstruct the genealogy of an important family of Pahari artists on the firm ground of inscriptional evidence, from a large-sized drawing in the possession of the surviving family of artists at Rajaul in the Kangra district. It mentions the family of one Pandit Sen, and shows that different members of this family worked and settled in Guler, Chamba, Kangra and Basohli. The entire family-sketch,



on the basis of a *Bahi* found at Hardwar, is drawn here; and the distinctive styles of different individuals of this family have been discussed with the help of various paintings. Profusely illustrated.—M.C.

98. John, Rosenfield :—*The Arts of Buddhist India*.

Mus FA, LXIII, No. 333, 1965, pp. 130-67.

New views of stylistic and iconic evolution of Indian Art have emerged from field excavations and special studies.

Five stages in the evolution of the Indian Buddhist art during nearly 1500 years can be defined as follows :—

1. *Germinal* : Represented by Aśokan pillars with animal capitals which are splendid heraldic emblems, inspired largely by the sumptuous art of Achaemenid Iran, and reveals deep affinity for stone sculpture—a major aspect of Indian national tradition.

2. *Early (125 B.C. to A.D. 50)* ; It reveals a severe problem for the artists of finding an appropriate aesthetic form to embody the spiritual value of the faith. Lack of imperial support after the Mauryas resulted in a style of great diversity and vigour efforts by artisans. Buddhist icon-imagery is typified by the female figure from Bhārhut (c. 120 B.C.). The lovely torso from Sanchi exemplifies the common lion of fertility in man and nature.

3. *Developed* ; Around the middle of the 1st century A.D., the Kusāṇas developed the Buddhist art of Mathura (c. A.D. 50-300) in the North, and Southern School flourished under the Sātavāhanas. This must have encouraged unification of artistic styles. The Gāndhara school, based on Western examples, at Mathurā adapted such images as the familiar Yakṣas. At the same time, nude figures continued in a semi-decorative guise to appear in Buddhist temples.

4. *Mature (A.D. 300-700)* : The 4th century was blank in art. In the 5th century, Buddhists sanctuaries again became the centres of artistic activity all over Ceylon, Assam, Nepal, Kashmir and Afghanistan following uniform artistic standards set chiefly by the workshops of Mathura and Sarnath.

5. *Late* : The declining stages of Buddhist art were restricted to Bihar, Orissa and Bengal under the Pālas and the Senas. These schools are all characterised by great refinement of technique, and were strongly affected by the growth of *esoteric* or *Tantric* Buddhism.—S.R.



99. Koppar, D.H. :—*Tribal Art and Gujarat*.

JGRS, XXXI, No. 4, Pt. 124, October, 1969, pp. 271-79.

Discusses the aesthetic life of the tribal people of Gujarat, viz., the Kukanas, Dangis and Warlis, as gleaned from their dances and dramas, decorations and designs, clothes and ornaments, and architecture and sculpture.—M.C.

100. Kothari, Sunil :—*Chhau Dances of Saraikella*.

Marg, XXII, No. 1, Dec. 1968, pp. 5-25.

The ex-princely State of Saraikella (now merged into Bihar State) has a unique heritage of Chhau dances of hoary antiquity. These dances are performed every year during the spring festival in which members of one royal family and commoners dance together. The unique feature of Chhau dances is the use of mask.

After describing the origin and rituals of the Chhau dance, the author gives an account of its technique and repertoire, and also a note on masks and the music used in Chhau dances.—U.V.S.

101. M.R.A.-M.C. (Editorial) :—*The Creator, the Creation and the Sūtradhāra*.

Marg, XXI, No. 3, June. 1968, pp. 2-4.

The relation between the Creator and Creation is the same as that between the *Sūtradhāra* (or *Antaryāmī*) and his puppets. In fact, God is the supreme *Sūtradhāra*. Early Sanskrit literature, the Tamil texts (200 B.C.), etc., refer to puppet stages or puppetry manoeuvred by the *Sūtradhāra*. The puppet is essentially a mask, the "other mind", through which the *Sūtradhāra* can suggest nuances, sensitive reactions and common-place realities if he is a skilled master.—M.C.

102. Pal, Pratapaditya :—*Evidences of Buddhist Painting in E. India in the 15th C.*

JASC, VIII, No. 4, 1966, pp. 267-70.

The MSS. of the *Kālachakratāntra* in the Cambridge University Library, of the *Bodhicaryāvatāra* copied in c. A.D. 1436, in the Asiatic Society, Calcutta, and of three stray folios of the *Kāraṇḍavyūha* in the possession of Mrs. and Mr. H.K. Swali of Bombay, clearly testify to the continuity of the tradition of Buddhist painting in eastern India as late as the fifteenth century A.D. It is also obvious that the



Buddhists continued to commission the copying of MSS. as well as eliminating them. The MSS. also throw interesting light on the social history of mediaeval Bengal, inasmuch as the scribes, inspite of declaring themselves as *Karaṇa-Kāyasthas* in accordance with the Hindu social order, were devout Buddhists.—M.C.

103. R. Nath :—*Bhitargaon : The technique of Architecture.*

Marg, XXII, No. 2, March 1969, pp. 24-35.

The Bhitargaon temple (5th Century A.D.) is the earliest of all brick temples which have survived the ravages of time and man. It stands on a raised platform which is built on cell-foundations. The cells were spanned with the corbelling system (Kaḍalikā-Karaṇa). The massive superstructure of about 70' height has been modified according to the structural exigencies. In plan, it is a square of 66' side exteriorly, but has doubly recessed angles which almost give it a curvilinear character. Though the temple is in complete ruins, it has some outstanding features that make it a unique structure of the Gupta period. Among these may be counted, the arcuate mode of its roofing, the double-dome device, and the moulded brick and terracotta ornamentation.—M.C.

104. Ramachari, C. :—*Takṣan and Similar Artisans in the Aṣṭādhyāyī.*

MO, I, No. 2, April 1968, pp. 105-14.

Among the Vedic priests, there were both artisans and poets. The *Ṛbhus* composed hymns as well as built cars. *Tvaṣṭr* fashioned the vessels, forged the *vajra* and is the author of some *ṛks*. in the *Ṛgveda* and of a hymn in the *Atharvaveda*. Takṣan is referred to as skilful in the *Atharvaveda* and not of low origin.

The term *takṣan* occurs in a sūtra of Pāṇini and certain *gaṇas* of the *Gaṇapātha* which do not contain a *gotra names*, the general *gotrādhyaya* does not contain its derivatives at all. Takṣan occurs in the *Śivādi* and *Kurvādi gaṇas* which include mostly the names of Brāhmaṇas, but the commentators like Jayāditya on Kāśikā treat *takṣan* to be of low origin.

The term *Rathakāra* is applied to *Bhṛguś*. The *Rathakāra* also performs the *Agnyādhāna* ceremony. The Vedic *Rathakāra* has a tradition of both gods and *ṛṣis* and of a great art. *Rathakāra* as a separate caste of low origin is purely a creation of the *Mīmāṃsakas*.

—S.R.



105. Sah, Ayodhya Prasad :—*Crafts and Industries in Mediaeval Orissa c. A.D. 600-1200.*

JBRs, L, Pts. I-IV, Jan.-Dec. 1964, pp. 50-58.

Since the time of Kauṭilya, Kalinga was one of the main centres of textile industry and, according to *Mānasollāsa*, it manufactured fabrics for royal use, and different kinds of dresses. Long iron beams used in Bhuvaneśvara, Puri and Konark temples, and the necessity of tools and implements for buildings, stone-carving, brick-making, quarrying, making weapons and tilling land afford evidence of iron industry. The mention of goldsmiths, black-smiths, ornaments etc., in the inscriptions show the use of gold, silver and other metals also. Massive temples and stone-images prove the existence of stone work, bed-steads, stools, temple-doors etc. that of wood-work, representation of a boat on the *Bhoga-maṇḍapa* of the great Puri temple, that of boat-making, a land-grant allowing the donee the privilege of enjoying *hastidanta*, that of ivory-carving, references to tiger-skin, *gauḍika* (sugar-maker), salt-tax officer, *Gāndhika* (perfumer), brewers, etc., in the inscriptions, too, give sufficient evidence of the existing of tanning sugar and salt manufacture, perfumery, and industries like distilling of liquor, etc. Demand of oil for lamps in temples and houses must have encouraged the oil industry.—S.R.

106. Sharma, Brijendra Nath :—*Viṣṇu-Trivikrama in Literature, Art and Epigraphs.*

EW, XVIII, Nos. 3-4, Sept.-Dec. 1968 pp. 323-34.

Discusses the origin of the Trivikrama (Viśvarūpa) image from the Kuṣāna period till A.D. 1186. The author has taken into account almost all the available images of Trivikrama in India with their full description in literature, art and epigraphs.—D.A.

107. Sarma, I. Karthikeya and Singh, B.P. :—*Terracotta art of Proto-historic India.*

JIH, XLV, Pt. III, Dec. 1967, pp. 773-98.

A rapid survey of terracotta figurines-human and animal—and other objects belonging to the Proto-Historic period (c. 3000-1200 B.C.) which includes Pre-Harappan cultures of Kulli and Jkob (c. 3000-2500 B.C.), Harappan culture (c. 2500-1800 B.C.), Neolithic cultures (c. 2300-1500 B.C.) and Chalcolithic cultures (c. 1900-1200 B.C.).—U.V.S.



108. Sukla, D. N. :—*The South Indian Contributions in Art and Architecture.*

VUOJ, XIII, Pts. 1 and 2, Jan.-Dec. 1970, pp. 45-50.

The non-Aryans—the original dwellers of this ancient land—the Asuras, the Nāgas, the Drāviḍas were the great builders, the great sculptors and the great artisans.

The South Indian Temple art-architecture is evaluated later than North Indian Temple building. Full details and dilations alongwith Sanskrit quotations in the Mamenth gathering at Elliyathangudi-Śilpa-Āgama-Tantra-Sadas. *Vimāna* is the precursor of *Prāsāda*. *Vimāna* belongs to the South and *Prāsāda* belongs to the North. *Vimāna* building is the prototype of the *Prāsāda*.

Also '*Tridhātu-Śaraṇam*', Vaśiṣṭha also wanted to copy Asura's mansions, i.e., '*Sahasra-stambha*'. *Śikhara* belongs to *Nāgara*-Northern Temple and *Stupika* (*Brahmarandhra*) belongs to Drāviḍa (Southern Temple).

The Asuras were phallic worshippers and the allusions to the *Śiśnadevas* or *Mura-devas* in the Ṛgveda also support the aforesaid hypothesis in view of the abundant matetial evidences found in the finds of Harappa and Mohenjo-daro. Rai Bahadur Daya Ram Sahni supports this conclusion. Asuras or non-Aryans or Dravidians gave birth to what may be called the Maya School of architecture.—Author

109. Thaker, J.P.:—*Costumes and Decorations in Bhāravi.*

JOIB, XIX, Nos. 1-2, 1969, pp. 75-89.

There are several references in the *Kirātārjunīya* to the types of garments and ornaments worn by both men and women. Sex seems to be a prominent factor governing both costumes and decorations. We come across many terms for the upper as well as the lower garments, in addition to those indicating the style of decoration, e.g., *aṁśuka*, *cināṁśuka*, *jaghanāṁśuka*, *Vāṣa*, *yutaka*, *antariya*, *dukūla*, *hārayaṣṭi*, *Sraj*, *mālya*, *avataṁśuka*, *alakta*. *Kuṅkuma*, *chandana*, *añjana*, *manli*, etc. It may be noted that the ladies described by Bhāravi used to wear their lower garments in the *vikaccha* fashion, presumably because the poet hailed from region around Travancore in the South where the *sakaccha* style was not in vogue.—M.C.



### III EPICS AND PURĀNAS

110. Arora, R.K. :—*The Magās. Sun Worship and the Bhaviṣya Purāṇa.*

Pur., XIII, No. 1. Jan. 1970, pp. 47-76.

The Bhaviṣya Purāṇa is an important cultural link between India and Iran. The Magās, the Sun-worshipper of Iran incorporated their religious beliefs, dogmas and social outlook in this Purāṇa and made this a cult of sun-worship, a vehicle of popular appeal. The worship of Mithra (*Mitra*-sun), treatment of leprosy by the grace of sun, interpretation of dreams, proficiency in the science of astronomy, sanctity of Aryaṅga, fetching of Magās from Śākadvīpa are some of the beliefs which find frequent mention in this text. The Brāhamaṇa, Kṣatriya, Vaiśya and Śūdra have been equated with the Maga, Magaga, Ganag and Mandaga of the Iranian Society showing an attempt to understand Iranian Society in Indian ideas. Thus, it appears that the Magas, though Hinduised, made an impact on the culture of those times. —Author

111. Bedekar, V.M. :—*The Doctrine of the Colours of Souls in the Mahābhārata : Its Characteristics and Implications.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 329-38.

The author describes the passage (*Mbh.* 12.271. 33-55) which deals with the six different colours, i.e. black, blue, grey, red, yellow and white of the soul representing the colouring action of *Karman*. Black colour denotes the vilest state, while white denotes the high state of purity. The presentation of the doctrines in the *Mbh.* is simple and free from technical terms as compared with those in Jaina texts such as the *Uttarādhyaṇasūtra*, thus representing an earlier phase in the history of the development of these Jaina doctrines.—P.G.

112. Bedekar, V.M. :—*The Story of Saṁvaraṇa and Tapatī in the Mahābhārata and Vāmana Purāṇa.*

Pur, XII, No. I, Feb. 1970, pp. 12-32.

A comparative study of the story of Saṁvaraṇa and Tapatī from the Mahābhārata (1.160-163; 1.89.30-42) and Vāmana Purāṇa (22.26-61; 33, 1-16). The narration of the story has been divided into ten sections



pointing out after each section the similarities and dissimilarities in the two versions. The study reveals that (i) Mahābhārata version is more detailed and realistic, more natural and human ; (ii) In Mahābhārata King Saṁvaraṇa is a devotee of Sun-god ; in Vāmana-purāṇa of Vāsudeva ; (iii) in Mahābhārata he is possessed of initiative befitting a capable monarch ; in Vāmana he is utterly lacking initiative ; (iv) In Vāmana-purāṇa the description of the king by Tapatī is highly poetical and sophisticated—rarely found in early Sanskrit epic and Purāṇic literature. Thus the version of the story in Mahābhārata appears to be older than that in Vāmana-purāṇa,—G.B.

113. Brockington, J.L. :—*A Note on Mrs. Sen's Article about the Rāmāyaṇa.*

JAOS, 89, No. 2, April-June. 1969, pp. 412-13.

In her article entitled 'Comparative Studies in Oral Epic Poetry and the Vālmiki Rāmāyaṇa : A Report on the Bālakāṇḍa JAOS 86 (1966), 397-409), Mrs. Nabaneeta Sen has discussed formulaic pattern of Bālakāṇḍa to show how it differs in certain respects from that of the older Rāmāyaṇa which has been recognised to consist of substantial portions of Kāṇḍas II to VI. Mrs. Sen has confined herself to the examination of Bālakāṇḍa only in respect of formulaic pattern. It has been suggested that examination of other parts of Rāmāyaṇa should be undertaken to arrive at definite conclusions.—D.B.S.

114. Chatterjee, Asoke :—*Vāmana Purāṇa and Samaya-pradīpa.*

Pur, XII, No. 1, Feb. 1970, pp. 147-48.

Some verses from VP are said to have been quoted by Śrīdatto-pādhyāya in his S.P. But these verses cannot be traced in the VP (Critical Edition). Difference in reading in some of the verses quoted in SP from VP are noted.—G.B.

115. Dange, Sadashiv A. :—*The Legend of Pārijāta-haraṇa.*

JUB, XXXIX, Oct. 1970, pp.

The legend occurs at full length in the *Viṣṇu parvan* of the *Harivaṁśa* (64-74), where it has two versions. The seizure of the pārijāta tree by Kṛṣṇa is a motif similar to other legends of seizure in the Indian saga. All choicest things are in the possession of Indra, who has to be defeated for the gain of any of these things. Here Kṛṣṇa has to defeat Indra. Comparison between this legend and that of the *Soma-saga* is accomplished. These legends have another motif—that of the fight and reconciliation.



Pārijāta is said to be the *Deva-dāru* (the lustrous tree). Now the *sarala*, another of the *Deva-dārus*, is said to emit light. The *pārijāta* (*vārijāta* ?) has a similar concept of light-emitting trees. The tradition records that the flower of the Pārijāta-tree could serve as the light at night. Thus, the original concept of the tree seems to be from the *Deva-dāru*, in its etymological sense.—Author

116. Dange, Sadashiv A. :—*Purāṇṛta aṇi itihāsa-saṅketa*. (*Mythology and Historical indications*).

Nav, Oct. 1969, pp.

Examines the terms “Purāṇa” “Itihāsa”, and “Ākhyāna” and suggests that, the *itihāsa* as conceived by the ancients was not only the geneology of a particular family or a person, it was also a history of a ritual. This explains why for various stories that are purely mythical but have ritual tradition, the term “itihāsa” is applied.—Author

117. Dange, Sadashiv A. :—*Purākathā aṇi Vidhisāṅketa*. (*Mythical tales and ritual—symbolism*).

Nav, Dec. 1969, pp.

Supports the points in No. 117 above by tales and the connecting rituals, from the Vedic and the non-Vedic sources.—Author.

118. Dange, Sadashiv A. :—*Go (stana) nadi Godāvari*. (*Māraṭhī*).  
Sam. S. 1970, pp.

Examines the Purāṇic legend about the river Godāvari and connects it with a tale about the river in the Andhra Pradesh. In both, the river is connected with the account of the cow ; and it virtually means that the river was supposed to be formed due to the current of milk from the cow's udder. This connects itself with the Veda-old belief in the river, being the cow, supplying its milk to the creatures that subsist on it.—Author

119. Dange, Sadashiv A. :—*Mahābhārata meṇ garta-sāṅketa*.

VJ, Mahābhārata Special Issue, May, 1970, pp. 27-29.

Studies the point of ‘pit’ from the *Mbh*. Jaratkāru is said to be thrown into a pit. Similar motifs from other sources are jotted down and discussed briefly.—Author.



120. Dange, Sindhu. S. :—*The Earth-cow and Pṛthu's dart.*

Pur, XIII, No. 1, Jan. 1970, pp. 79-81.

The legend of Pṛthu's chasing, his arrow fixed to his bow, the earth, that had taken the form of a cow, yielding all the treasures to him, occurs in the *Mahābhārata* and the *Purāṇas*. Pṛthu is said to have levelled the earth with the end of his bow ; and not only the cities but also the fields and all were well marked. This, on the authority of the *Atharva Veda* (VIII. 10.24), means that *Pṛthu Vainya* systematized agriculture. Most probably it was he who first invented the plough and brought the bullocks on the field ; prior to this practice, the land was dug with a sharp instrument for sowing the seed. The name of the plough of Pṛthu is given as *ājagava* which indicates its association with the cow and the goat. In a *mantra* which occurs in the *Vājasaneyī-saṁhitā* (X. 71) and the *Atharva Veda* (III. 17.3) the plough is expected to "sow", along with other things, the sheep and the cow ; and there the word cow, by implication, means the earth also.

The word *dhanū*, in later Sanskrit, indicates the "bow" as well as the "store of grains". This word can be compared with *dhanus*. Both *Dhanū* and *dhanus* have the same root  $\sqrt{dhan}$  "to bear fruit".

The dart and the bow of Pṛthu has, thus, a two-fold meaning. Firstly, it is the symbol of the plough-share and, secondly, it is the "giver of fruit", from the earth, which is symbolized as the cow.  
—Author.

121. Dange Sindhu S. :—*Parīkṣit Kā Nāga-darśa (Serpant bite and Parīkṣit).*

VJ, Mahābhārata Special Issue, April 1970, pp. 134, 137-38.

Examines the story of the serpent-bite in the case of Parīkṣit and compares it with a legend of Parīkṣit prevalent in the Punjab. According to the legend, the Nāgas killed Parīkṣit according to a set plan. The Mahābhārata-legend thus gets a support from Folk-Lore.—Author

122. Dave, Suresh Kanaiyalal :—*The Rivers in the Vāmana-Purāṇa.*

Pur. XII, No. 1, Feb. 1970, pp. 33-47.

In the chapters on Bhuvanakośa and while describing the *tīrthas*, the author of *Vāmanapurāṇa* speaks of 61 rivers. An attempt is made here to identify these rivers on the basis of available geographical and historical data. Cross references from Vedic literature and other *purāṇas* have also been collated.—G.B.



123. Goldman, R. Masson, J. :—*Who knows Rāvaṇa? A Narrative difficulty in the Vālmiki Rāmāyaṇa.*

ABORI, L, Pts. 1-IV, 1969, pp. 95-100.

Our attention is drawn to the problem of "who knows Rāvaṇa" which is not a simple narrative slip. It is Sampāti alone, who is able to tell the monkeys a number of things about Rāvaṇa including the location and the name of his stronghold. The obscurity of Rāvaṇa tends to indicate that the Epic is a product of bardic or even folk-lore story-tellings, it is not a specimen of high mythology.—P.G.

124. Gupta, A.S. :—*Does the Vāmana Purāṇa mention Tulasī?*

Pur. XII, No. 1, Feb. 1970, pp. 149-51.

On a study of manuscript of *Vāmana Purāṇa* collated for its critical edition, the author shows that the text referring to *tulasī* attributed to *Vāmana-Purāṇa* by Raghunandana in his *Smṛti-tattva* is either spurious or uncorroborated. So it is not correct to hold, as some scholars think, that the mention of *tulasī* point to a late date.—G B.

125. Jhala, G.C. :—*The Nala Episode and the Rāmāyaṇa (A Footnote)*  
ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 295-98

The footnote critically deals with an article of Dr. Sukthankar about Sudeva's soliloquy on seeing Damayantī in the course of his wanderings in search of her in the Nalopākhyāna in *Mbh.* III, 50-78. The idea of this of this soliloquy of Sudeva, according to him, must necessarily have been borrowed by one of the redactors of the Great Epic from the Rāmāyaṇa (G. Orresio's Edition). The author has studied the problem a little more closely and on the basis of the Critical Edition of the Sundarakāṇḍa of the Rāmāyaṇa.—P.G.

126. Khan, Mohd. Israil :—*The Paurāṇic Accounts for the Origin of Sarasvatī*

MR, CXXIV-V, No. 9, Sept 1969, pp. 703-704.

Purāṇic accounts about the origin of Sarasvatī are varied-some tallying with each other while others differing. Data found in the Brahmaparivarta, Matsya, Padma, Vāyu and Brahmāṇḍa Purāṇas are dealt with in a casual manner, with appropriate references. The Brahmaparivarta-Purāṇa says that Sarasvatī was born from the mouth of



Paramātman or Śrī Kṛṣṇa. Sarasvatī has also been reckoned to be one of the five Prakṛtis. The Matsya and Padma Purāṇas hold that Sarasvatī was produced by Brahmā. The Vāyu Purāṇa also holds this view with a difference. According to the Brahmāṇḍa Purāṇa, Mahā-lakṣmī created Sarasvatī alongwith Śiva and Viṣṇu from one of the three eggs.—R.M.P.

127. Majumdar, Nabendu Datta :—*A Critique of Krishna : Myths, Rites and Attitudes* (R.A.)

VBQ, XXXII, Nas. 3 & 4, 1966-67, pp. 232-49.

It is a criticism of the book entitled *Krishna, Myths, Rites and Attitudes*, edited by Milton Singer and written by four historians, two Sanskritists and three social anthropologists. It is a pioneering experiment in inter-disciplinary collaboration in studying the various themes relating to the ancient, varied and widespread Kṛṣṇa Cult which has deeply affected the spiritual and social life of the people of India for millennia. In spite of certain misconceptions about some aspects of the Kṛṣṇa cult and the date and place of composition of the *Bhāgavata Purāṇa*, the attempt of the foreign scholars is indeed highly creditable. The four articles by Hopkins, Van Buitenen, Dimock and Singer, and the 'Foreword' by Ingalls deserve special mention in this regard.—M.C.

128. Mishra, Ram Ugrah :—*Yoga in Mārakaṇḍeya Purāṇa*

JYI, XIII, No. 6. Jan. 1968, pp. 85-87.

References to Yogic material have grown in details and form in later literature, specially in the Purāṇas. The Mārakaṇḍeya Purāṇa contains more details about the Yoga technology. While expounding Yoga to King Alarka, Dattātreyā discusses different topics from *āsanas* to *samādhi* and the code of conduct of a yogin.

Action (*karma*), the sole cause of bondage, can be exhausted by experience. Dattātreyā describes three types of *āsanas-padma*, *Ardha* and *svastikāsana*. *Prāṇāyāma*, defined as inhibition of *prāṇa* and *apāna*, is to be practised mildly. *Pratyāhāra* is the drawing away of mind from the objects. Concentration is a process in which the mind is firmly held through the agency of senses. The highest Brahman is realized and the distinction between matter and spirit is understood.—S.R.

129. Nooten, Barend. A. van :—*Redundancy in Mahābhārata Verse Composition*.

JAOS, 89, No. 1, Jan.-March. 1969, pp. 50-58.

Certain particles in the verses of the Mahābhārata are found frequently in sets of two or more particles. The meaning of such



coupled particles is, very often, little more than one of the individual members of the set. By using computer concordances, it was found that although the average number of particles was the same in prose and verse, the latter contained about one coupled particle for every 110 words, and the prose no genuine pairs. Thus their use can be ascribed to the metrical form of the text rather than to normal Sanskrit discourse.—R.M.P.

130. Om Prakash—*An Inquiry after South-Eastern Asia in the Purāṇas.*

JBRS, LII, Pts. 1-4, Jan.-Dec. 1966, pp. 96-107.

There was a close relation between the traditional and religious details of S.E. Asia and the Purāṇas which contain facts mixed with mythology. The relevant data assume themselves into two different categories, viz. one of the description of nine *dvīpas* within Bhāratavarṣa and the other, outside Bhāratavarṣa to the South. In both cases, they were said to be differentiated by the sea.

The nine *dvīpas* of the first category were Indra-dvīpa, Kaśerumān, Tāmravarṇa, Gaghaśtimān, Nāga-dvīpa, Saumya, Gandharva-dvīpa and Bhāratavarṣa proper. Garuḍa Purāṇa substitutes Kaṭāha and Siṃhala (Ceylon) for Gandharva and Saumya. Kaṭāha was one of the 11 states captured by Rajendra Cola, identified by R.C. Majumdar with Kedda in Malaya Peninsula.

The numerous *dvīpas* of the second category were Aṅga-dvīpa, Śaṅkha-dvīpa, Malaya-dvīpa, Siṃhala (Laṅkā), Kumuda-dvīpa, Varāha-dvīpa, etc.

These *dvīpas* remind us of the S.E. Asian islands and the geographical situation. Their regular feature is richness in gold, jewels and other precious metals. The legend of Kauṇḍinya in the Nāradiya Purāṇa survives in S.E. Asia only in the name Kauṇḍinya, while the theme of the story resembles that of a Chinese version of Kauṇḍinya legend which has no parallel in Indian literature.—S.R.

131. Om Prakash—*A Note on the Nativity of the Kriyāyogasāra.*

JGJRI, XXII, Parts 1-2, 1965-66, pp. 151-153.

The Kriyāyogasāra, though a section of the *Padma-Purāṇa*, has the status of an *Upa-purāṇa*. Dr. Hazra in his "*Studies in the Upapurāṇas*" Vol. I, has dubbed it to be a work probably of Eastern part of Bengal on the ground of its manuscripts having been found in a large number in Bengal and written in Bengali script.



Dr. Hazra's statement has been refuted by the discovery of four Devanāgarī manuscripts of the work in the Vārānaseya Sanskrit Viśva-vidyālaya, and four manuscripts in the Ganganatha Jha Research Institute, Allahabad (3 in Devanāgarī and one in Maithili). Another Maithili Manuscript is in the late Dr. Umesh Misra's private collection. The other arguments of Dr. Hazra are literary and can be easily controverted.—S.R.

132. Pisani, Vittore ;—*A Note on Anuśāsanaparvan*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp.59-62.

The Anuśāsanaparvan is missing in many versions such as an Old Javanese version, a *Śāradā* version and a Devanāgarī manuscript of the *Śārada* version. Kṣemendra has reported only fragments of the Anuśāsanaparvan, and those too as parts of the *Śāntiparvan*. The Arab geographer, Alberuni also does not mention this *parvan*. The commentator Vimalabodha comments only on a few *adhyāyas* of this *parvan* and that too under the name Dānadharma, as an additive *sub-parvan* of *Śāntiparvan*. The author, on these grounds, maintains that the Anuśāsanaparvan has been added to the Mahābhārata not before 1000 A.D., perhaps still later.—P.G.

133. Pusalker, A.D. :—*Social World in the Mahābhārata*.

JGJRI, XXVI, Pts, 1-3, 1970, pp. 575-80.

A line of difference between the period of the Bhārata-war and the composition of the Mahābhārata has been drawn, Promiscuity, polyandry and *niyoga* are mentioned as some of the peculiar social customs of the age of the Bhārata-war. Even a righteous Śūdra is accepted as Brāhmaṇa in the Mahābhārata. The Gurukul system, the position of women, rural life, meat-eating etc., are discussed,—R.M.P.

134. Pusalker, A.D. :—*Some Observations on the Vāmana Purāṇa*.

Pur, XII, No. 1, Feb. 1970, pp. 141-46.

VP is included in *mahāpurāṇas*. The so-called Vāmana-Upapurāṇa may be a change in name of *mānava-upapurāṇa*. VP falls under Rājasa Purāṇas. It touches almost all the five topics to be discussed in *mahāpurāṇa*. The extent of VP (critical edition) is 5878. which approximates the number given in *Nārada purāṇa*. Cosmogony and cosmography in VP are on a line with the other Purāṇas. Though professedly a Vaiṣṇavite work, there are as many Śaivite legends in it as those of Viṣṇu. It emphasises on the identity of Viṣṇu and Śiva which demonstrates catholicity of outlook on the part of the author.—G.B.



135. Raghavan, V :—*The Śukānuśāsana (Śukānupraśna)*.

ABORI, XLIX, Golden Jubilee Volume. 1868, pp. 421-26.

In Śaṅkara's commentary on the Bhagavadgītā, there occurs a verse quoted from Śukānuśāsana in support of his arguments for refuting *Jñānakarma-samuccaya* of the Bhagavadgītā. Another commentator Bhāskara has cited a verse from Śukānupraśna to refute Śaṅkara's views on Karmayoga. Elsewhere also Śaṅkara and Bhāskara have quoted several passages from Śukānuśāsana and Śukānupraśana respectively. It has been shown here that these passages can be traced to a collection known as Itihāsa-samuccaya, which is a compilation from the Mahābhārata. Some of the quotations can be traced to the critical edition of the Great Epic itself. In fact Śukānuśāsana forms a section of the Mahābhārata that ends with the chapter 246 of the critical edition.  
—D.B.S.

136. Rai, Ganga Sagar :—*Vāmana Legend—In the Vedas, Epics and Purāṇas*.

Pur. XII, No. 1, Feb. 1970, pp. 102-40.

An attempt is made to show the origin and the form of the story as seen in the Vedic literature and then in the epics and the *purāṇas*. The Brāhmaṇas provide the intermediary link of the story as available in the Saṃhitās and the Epics and the Purāṇas. Purāṇas give three legends of Vāmana : (i) Bali-Vāmana Legend (ii) Bāskli-Vāmana legend (Padma 1.30 and Viṣṇudharmottara 1.21) and (iii) Dhundhu-Vāmana legend (V.P. Ch. 52). Parallel legends in Greek mythology gods assuming diminutive size have been cited.—G.B.

137. Roy, S.N. :—*Analysis of a Verse from Brahmāṇḍa Purāṇa in Historical Perspective*.

JOIB, XVII, No. 1, 1967. pp. 30-35.

The interpretation of a verse of Brahmāṇḍa Purāṇa by Dr. Sudhakar Chattopadhyaya aiming at reconstructing the history of the Sātavāhanas, especially in regard to the starting point of the dynasty, is criticised. The verse is neither original nor in any way competent enough to supply any new information for the reconstruction of the Sātavāhana-history.—R.M.P.

138. Schlingloff, Dieter :—*The oldest Extant Pravan-List of the Mahābhārata*.

JAOS, 89, No. 2, April-June 1969, pp. 334-38.

Two successive leaves of an unpublished Sanskrit manuscript from Chinese Turkistan in Kusāna characters preserved in Berlin consist of



a list of Mahābhārata-parvans. The juxtaposition of this parvan-list with the current lists of the 100 sub and 18 major parvans proves that this list represents an earlier stage of development of the Mahābhārata.

—R.M.P.

139. Schlingloff, Dieter :—*Fragmente einer Palmblatthandschrift philosophischen Inhalts aus Ostturkistan (Ms. Spitzer). (Fragments of a palm-leaf Ms. of philosophical contents from East Turkistan.*

WZKSO, Band XII-XIII, 1968/1969, pp. 323-28.

A number of fragments of a palm-leaf manuscript from Qizil are prescribed in the Berlin Academy of Sciences. The manuscript is written in the character of Kuṣāṇa times. Fragments of two successive leaves, transcribed in this paper, quote the Mahābhārata with an enumeration of *parvans*. This enumeration is the oldest extant reference to the Mahābhārata and its *parvan* division. The parvan numbers differ from those of the modern manuscripts, representing an earlier stage of development. It shows that the philosophical parts in the *Śāntiparvan* were incorporated in the epic in that earlier phase.—G.B.

140. Sharma, B.N. :—*Vāmana in Literature and Art.*

Pur. XII, No. 1, Feb. 1970, pp. 54-64.

Vāmana, the fifth incarnation of Lord Viṣṇu is clearly of Vedic origin. The Rāmāyaṇa, the Mahābhārata, Padma-Purāṇa, Matsya-purāṇa, Raghuvamśa refer to Vāmana. The earliest image of Vāmana is assignable to Kuṣāṇa period. Several paintings depicting the Bali-Vāmana theme are preserved in different museums. Fashioning of images of Vāmana was a favourite subject among the artists in India and his worship was quite popular in all ages.—G.B.

141. Smith, Morton, R. :—*Statistics of the Bhagavadgītā.*

JGJRI. XXIV, Jan.-Oct. 1968, Parts 1-4, pp. 39-46.

Statistical method has been applied to determine the question of whether or not the Bhagavadgītā is a composite work and which of the 18 chapters form the original Bhagavadgītā. Materials available show that chapters I to XII and verses 55 to 78 of chapter XVIII are by one author who composed the original Bhagavadgītā, while chapters XIII to XVI are by another author and chapter XVII and a part of chapter XVIII (Verse 1-54) are by another author. —G.B.



142. Upadhyaya, Baldeva :—*Brhatsamhitā Vimarśaḥ*.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 781-90.

The *Brhatsamhitā* or *Vārāhisamhitā*—the renowned work of the great *Varāhamihira* divides *Jyotiṣ* into three branches—*Tantra* (astro-nomy and mathematics), *Horā* (dealing with horoscopes) and *Samhitā* (covering astrology). The section on *Varāhamihira* eclipse by *Varāhamihira*, has been discussed with profuse quotations to illustrate literary, prosodial, geographical and linguistic importance of *Brhatsamhitā*.

—R.M.P.

143. Vekerdī, J. :—*On the Bālā-Kāṇḍa of the Rāmāyaṇa—The Authentic Parts*.

AOB, XIX, No. 1, 1966, pp. 13-24.

The closing stanzas in different lyric metres at the end of each *sarga* seem to be, in certain circumstances, proof of originality. The *cantos* after which they occur in the Book I are ; 1, 2, 4, 5, 6, 7, 15, 18, 19, 77. Out of them, the original introductory *cantos* are from 5 to 7. The others are added at a later stage. The author concludes “at any rate, from II, 1, 6 onwards (except the spurious *ś 1.7*), the original *Vālmīkian* text continues”.—P.G.



## IV EPIGRAPHY AND NUMISMATICS

144. Agrawala, R.C. :—*Learning the Alphabets.*

JOIB, XVIII, No. 4, 1969, pp. 358-59.

A beautiful fragmentary terracotta plaque from Sugha (ancient Srughna, near Jagadhari in Distt. Ambala, Haryana) is of great historical interest. The plaque, in baked red clay, represents a small child in the seated pose, learning the alphabets written on a wooden board (*takhtī*). The letters on the board include the vowels, the *anusvāra* and the *visarga*—all Śuṅga in character, thus depicting the earliest presentation of the Bārākhaḍī in Indian art. The use of terracottas as medium of teaching or learning the alphabets at primary stage in the Śuṅga period is, therefore, quite evident. The *takhtī* of this plaque draws our attention to those found in Taxila and Chinese Turkestan, and to the relevant references to them in the *Jātakas*, *Lalitavistara*, etc.—M.C.

145. Ahmad Nisar :—*Classification of the Repousse Gold Coins of Mahendrāditya.*

JNSI, XXXI, Pt. II, 1969, pp. 160-65.

An attempt to classify all such known coins considering the feature of the entire coin-devices occurring on them. These coins have characters on designs on one side only. These have been grouped into two series on the basis of the portrayal of the principal device, *Garuḍa*, with body or without body. The second series is grouped into two classes as one of them is embossed with the sun to the right of the *Garuḍa* instead of left. The class II coins are divisible into two groups in view of the opening of *Śaṅkha* sometimes to left and sometimes to right. The group 2 specimens are further sub-divided into two sub-groups because some of them have the cluster of dots in between the *Garuḍa* and the *Śaṅkha*.—U.V.S.

146. Bandyopadhyay, Samaresh :—*Official Designations from Early Indian Coin-names.*

JAIH, II, Pts. 1-2, 1968-69, pp. 94-103.

Studies all official designations from Coin-names. These are : Rūpādarśaka, Rūpatarka, Rūpadakṣa, Rūpyādhyakṣa, Hairaṇyika, Hiraṇyasāmudāyika, Sauvarṇika, Suvarṇādhyakṣa, Naiṣkika, Nāṇakaparikṣin, Drammasaustha and Taṅkapati. The study is based on



authorities like Kauṭilya, Pāṇini, Kātyāyana, Patañjali and also on Buddhist and Jain works and inscriptions.—H.A.P.

147. Bhardwaj, H.C. & Misra, Somnath :—*A Metallurgical View of Some Early Indian Copper Coins.*

JNSI, XXXI, Pt. II, 1969, pp. 194-204.

Presents the results of metallurgical investigations of five copper based coins—two from Taxila and one each from Varanasi (Rajghat excavation), Ayodhya and Mathura. The coins belong to the period from 4th century B.C. to 2nd century B.C. On the basis of these studies, the author draws the conclusion that the technology of copper coin-making shows a chronological trend of improvement.—U.V.S.

148. Bhattacharya, Sibesh :—*Kāca Problem—A Re-Examination.*

JIH, XLV, Pt. III, Dec. 1967, pp. 727-36.

The author re-examines the Kāca problem and discusses the various theories regarding the identification of Kāca. After an analysis of Kāca coins, he finds no formidable objection to identify Kāca or Kaca with *Ghaṭōtkaca* and concludes that Kāca or Kaca coins were commemorative medals issued by Samudragupta in memory of his grandfather Ghaṭōtkaca.—U.V.S.

149. Bhattacharya, P.K. :—*The Coins of Viśvasiṃha and Suhuṃmuṇi.*

JNSI, XXXII, Pt. I, 1970, pp. 40-45.

Although no coin of Viśvasiṃha has so far been discovered, there are other evidences to show that Viśvasiṃha struck coins in his own name. The Āhom King Suhuṃmuṇi got inspiration from these coins to strike coins in his own name. Coins of Suhuṃmuṇi's successors (e.g. Śukleṃmuṇi-1539-1552 A.D.) are mostly octagonal in shape. Possibly the octagonal shape is due to Śaiva influence and not, as some scholars think, due to *Yoginī Tantra's* description of the country of Āhom as having eight sides, since *Yoginī Tantra* is dated to a much later period.—G.B.

150. Bhowmik, S.K. :—*The Prabhās-Pāṭan Copper-plate.*

JASC, VIII, No. 2, 1966, pp. 75-78.

Opinions were sharply diverse as to the content, origin or antiquity of the copper-plate found at Prabhās-pāṭan in Somnāth, thus rendering a



technological study necessary. The quantitative chemical analysis of the plate reveals the presence of a high purity copper (98%) and nickel (20%)—quite unlike any ancient Indian copper object. We get parallel examples only from Susa in Elam (Persia), where the coppersmiths obtained such pure copper by smelting malachite procured from the mountain of Oman (Magan District) which is situated on the S.W. side of the Persian Gulf. Technologically, as suggested by Mr. Dinshaw, the date of the plate should be earlier than the 8th century A.D. The plate, however, does not appear to be a grant, nor any important document. It is a kind of talisman, so popular for warding off evil effects, a malady or a calamity.—M.C.

151. Bühler, G. :—*Indian Inscriptions and the Antiquity of Indian Artificial Poetry*. (Trans. Ghate, V.S.).

JAIH, II, Pts. 1-2, 1968-69, pp. 188-236.

English Translation of G. Bühler's original German article 'Die Indischen Inschriften und das Alter der Indischen Kunstpoesie'. It is contended that during the period 350-550 A.D., the use of *Kāvya* style in inscriptions, especially in the longer ones, was in vogue, and from this very circumstance, it follows that court poetry was zealously cultivated in India. Further, it has been explained how far the samples of the *Kāvya* style contained in the inscriptions agree with the works of the recognised masters of Indian poetics and how the same are related to the rules in the manuals of poetics.—H.A.P.

152. Chaturvedi, S.N. :—*A Sealing of Gondaphares*.

JNSI, XXXI, Pt. II, 1969, pp. 140-42.

Discusses a clay sealing of the Indo-Parthian ruler Gondaphares discovered from Sanghol in Panjab. The central place on the sealing is occupied by a crude figure of Pallas holding a shield in her right hand and a thunderbolt in the left. The circular *Kharoṣṭhi* legend reads '*rajadirajasa tratarasa Gudupharasa*'.—U.V.S.

153. Dasgupta, Kalyan Kumar :—*Legends on the Agra Coins*.

JNSI, XXXII, Pt. I, 1970, pp. 19-24.

A group of coins bearing the legends in early Brāhmī characters. The first legend *Agodaka* (or -e) *Agāchajanapadasa* is to be attributed to a tribe named Agra. *Agratya* is equivalent to *Agācha*, which means 'people of Agra'. Perhaps in the days of yore there was a *janapada* named Agra whose chief city appears to have been known as *Agrodaka*



possibly modern Agroahā near Hissar. Agroahaka=Agrodakat or Agrodake. Thus agodaka means 'waters' (i.e. tank) of the Agras. Agācha < Aggācha < Agacheha < Agratya, i.e. the country of the tribe Agra. On the term Agāchamitra occurring in the second legend, the author differs from Dr. D.C. Sircar's view that Agratyamitra is the name of a god.—G.B.

154. Dholakia, P.V. and Shastri, H.G. :—*Āmbalās Plates of the Saindhava King Ahivarman.*

JOIB, XIX, No. 3, 1970, pp. 279-85.

Three sets of copper-plates have been found from the village of Āmbalās in Junagadh district (Gujrat). The first two sets belong to the Maitraka Kings Dhruvasena I and Śīlāditya I; and the third, published for the first time here, is the only known record of the Saindhava king Ahivarman. Mahārājā Ahivarman was the son of Mahārājā Mahāsenāpati Pushyeṇa and claimed an uninterrupted descent from Jayadratha. He granted some pieces of land to the *Saṃgha* of *Bhikṣuṇīs* residing in the *Bhikṣuṇī-vihāra* situated at Udbheda. Issued from Kuberanagara, Ahivarman's grant was most probably dated in the long regime of the Maitraka Kings, thus corresponding to c. 722-23 A.D.—M.C.

155. Gai, G.S. :—*Three Inscriptions of Rāmagupta.*

JOIB, XVIII, No. 3, 1969, pp. 247-51.

The three inscribed Jain images discussed here belong to c. 4th century A.D., and are of great importance for Guptan history, as they refer to *Mahārājādhirāja* Rāmagupta who is said to have made the above images of Chandraprabhā and Pushpadanta. The historicity of Rāmagupta is a very well-known controversy, and even *Devī-Chandraguptam* or some copper coins were not enough to decide the issue. These inscriptions coming from Vidiśā with the imperial title are, therefore, of utmost historical interest, although they do not solve allied problems.—M.C.

156. Ghosal, S.N.:—*The Word Yavuga in certain Indo-Greek Inscriptions.*

JOIB, XVII, No. I, 1967, pp. 26-29.

The word *Yavuga* occurs in some Indo-Greek inscriptions. The copper coin of Heramaios, for example, has the expression *Kusāṇa-yavugasa* as a part of the legend, explained by D.C. Sircar as *Kuṣāṇa-varṃśīya-nāyakasya* with the note that "*yavuga* is supposed to be a Turkish word meaning 'prince'." But the term presents an altogether



different meaning. It stands for Sanskrit *yuvaka* (young man). The position of the vowels *u* and *a* in *yuvaka* and *yavuga*, however, is difficult to explain. It may either be due to the error of the engraver, or the word *yuvaka* became subject to the working of the phenomenon-vowel metathesis, causing an interchange in the position of *u* and *a* in the first two syllables of the word. The hard sound *k* was softened to *g*. Similar examples are ; *vr̥ścika* > *vucchia* > *vuñchia* > *viñchua* ; *pūtara* > *patūra* > *paūra* > *pōra*, etc.—M.C.

157. Ghosal, S.N. :—*On the Interpretation of the Mahasthan Fragmentary Stone Plaque Inscription.*

JOIB, XVII, Nos. 1-2, 1968, pp. 8-13.

An attempt has been made here at presenting a new interpretation of a few expressions occurring in the inscription. For example, *saṃvagiyanam* equated by Barua with *śaḍḍvargīyānām* (of the persons of the *Śaḍvargika* sect of the Buddhists) or by Sircar with *saṃvargīyānām* (of the persons of the *Samvarga* locality) may be suggested to be Sanskrit *saṃvalgitānām* (of those who are overrun, i.e., subdued and humbled) which fits in with the context. Again, *sumāte* (Skt. *sumātra*), assumed to be a name, may indeed be an adjective of *tala* (*tila*) and *sasapa* (*sarṣapa*). Moreover, the word *sulakhite*, equated with Skt. *sulakṣmītaḥ*, should be taken as corresponding to Skt. *surakṣitataḥ*, i.e., *surakṣitāt*. Similarly, the Sanskritization of *dagatiyāyike yikasi* and *suatiyāyika* (*si*) respectively as *udakātyayikāya*, *devātyayikāya* (or *agnyātyayikāya*) and *śukatyayikāya* has also been discussed.—M.C.

158. Gokhale, Shobhana (Smt.) :—*Andhau Inscription of Caṣṭana, Śaka II.*

JAIH, II, Pts. 1-2, 1968-69, pp. 104-111

The Andhau (in Kutch) inscription of Caṣṭana of the Śaka year II was discovered by D.K. Vaidya, Curator, Kutch Museum. The inscription is fragmentary and contains four lines of writing. The language is Prakrit and the whole inscription is in prose. The script belongs to the 1st century A.D. and the letters display similarity with those of Nahapāna's inscriptions. According to the author this inscription should be regarded as the earliest epigraph of the family. Its object is to record the erection of a *Yaṣṭi* by the son of Laṣi (Lakṣmī) and Mādhukāna.

According to the author this inscription supports the theory which regards Kaṇiṣka I as the founder of the Śaka era and shows that Caṣṭana and Nahapāna were ruling side by side.—H.A.P.



159. Gokhale, Shobhana :—*Daulatpur Inscription of Ābhīra Īśvaradeva*  
Ś-254

JOIB, XVIII, No. 3, 1969, pp. 237-43.

The recently discovered Daulatpur inscription in Kutch throws important light on the hitherto obscure history of the Ābhīras. It refers to the erection of a *gotra-vaṣṭi* pillar by an Ābhīra named Īśvaradeva of Śudausakrasa *gotra*, who gave a donation to a Brāhmaṇa Dyutisvāmī of the Āryagotra. The former *gotra* is suggestive of the Iranian origin of the Ābhīras. It is, however, difficult to establish any link between the Īśvaradeva of this inscription and the Īśvaradatta known from coins.—M.C.

160. Gujar, Yadao R. :—*A Religious Sealing from Paunar.*

JNSI, XXXI, Pt. II, 1969, pp. 180-81.

A.M. Shastri reads the inscription on the sealing as '*nama Puru-shotama*' beginning at XI, from left to right and measures the sealing  $9.5 \times 7$  cm. Deo and Dhawlikar read it '*Nama-Purshottama*' starting at VIII and running anti-clockwise. They measure the sealing  $8.4 \times 7$  cm. The author finds that the reading given by Shri Shastri is more correct and also agrees with the measurement given by him.—U.V.S.

161. Handa, Devendra :—*A Clay Sealing from Sunet.*

JNSI, XXXI, Pt. II, 1969, pp. 179-80.

Describes the sealing bearing the figure of an elephant in the upper half and single line legend below reading '*Śrī-r-Indra-Guptasya*' in the Northern Gupta characters ascribable to the fifth century A.D. The author concludes that the sealing belonged to the Yaudheya denizens of Sunet and that the name-ending 'Gupta' was quite popular with them during the Gupta period.—U.V.S.

162. Hota, Siddheswar :—*On the Linguistic and Literary Value of the Sanskrit Copper-Plate Inscriptions of Orissa.*

JGJRI, XXVI, Pt. 4, 1970, pp. 55-70.

Inscriptions on stones or copper-plates of Orissa sometimes directly reveal the progress of language and literature while recording historical events, battles and the social and economic conditions of the country. Out of a large number of epigraphs of the above category, the following



seven copper-plates have been studied from linguistic and literary points of view : (1) The Puri copper-plate grant of Dharmarāja (590 A.D.); (2) The Sora Plate of Somadatta (620 A.D.); (3) The grant of Nettabhañja (7th century A.D.); (4) Mandāsā Plates of Anantavarman, the son of Devendravarman; (5) The Tekkali Plates of Anantavarman (984 A.D.); (6) The Pāndiāpāthara inscription of Bhīmasena of the Nala dynasty (925 A.D.); and (7) Parlakimedi Plates of Vajrahasta (10th century A.D.)—M.C.

163. Jenkins, G.K. :—*Indo-Greek tetradrachms*.

BMQ, XXXII, Nos. 3-4, Spring 1968, pp. 108-12.

Briefly describes and illustrates fine tetradrachms now in the British Museum. Of purely Greek-style and inscribed in Greek, these coins were issued by the later kings of Indo-Greek dynasty—Menander, Antialkidas, Lysias, Archebios and Theophilos. The author also indicates briefly some of the questions of historical interpretation of these coins.—U.V.S.

164. Kansara, N.M. :—*Kamvāṇa Grant of Bhīmadeva II of Aṇahillapāṭaka* (V. Sam. 1261, i.e. 1204 A.D.)

JOIB, XIX, Nos. 1-2, 1969, pp. 114-18.

The Kamvāṇa Grant of the Chālukya Bhīmadeva II of Aṇahillapāṭaka, published here for the first time, consists of two plates and records the grant of a piece of land for cultivation and residence to a Moḍha Brāhmin named Mokhāditya of the Prajñānusasa gotra in 1261 V.S. (1205 A.D.). The grant gives the full royal pedigree of the Chālukya Kings. The land bestowed was situated in the village called Kamvāṇā (mod. Kamāṇā, about four miles from Visnagar). Some fresh administrative terms are found in the epigraph e.g., *viśopaka*, *kshetra*, *talaka* and *khalaka*.—M.C.

165. Lahiri, A.N. :—*A Unique-Silver Coin of Vīra-vijaya Nārāyaṇa*.

IMB, No. 1, Jan. 1967, pp. 24-27.

A silver piece of *tanika* a coin of Kāchār rulers in the Indian Museum, bears on the obverse a four-line legend in Bengali characters followed by a date in Arabic numerals in the fifth line, and on the reverse also a four-line legend in Bengali with date in Arabic numerals.

After discussing the failure of Smith, R.D. Banerji and A.W. Botham in deciphering the legend, etc., correctly, the author has, with



the help of the study of Kāchār coins in the British Museum, read the inscriptions on both sides as follows :—

Obverse (1) Śrī-Śrī Vi-(2) ravijayanā-(3) rāyāṇa-Canḍi-(4) Caraṇa-parā-(5) 1142 (in Arabic numerals).

Reverse (1) yaṇa-Hā—(2) c (e) ṅsā-śa—(3) kti-marda-nade—(4) va 1442 (in Arabic numerals).

From the epithet *Canḍi-caraṇa-parāyaṇa*, the author suggests the connection of Vīravijayadeva with the two Canḍi-worshipping Bengal rulers Danujamardana and Mahendra who struck their coins from the mints of Chāṭigrāma, Suvarṇagrāma and Pāṇḍunagara in Śaka 1339-40 and 1340 respectively. The epithet *Hā ceṅgsā-śakti-mardana* may imply the subduing of Hāceṅgsā, probably a Kāchār king Khun Kara who died in 1531 A.D. This victory was probably commemorated by the issue of this independent coinage.—S.R.

166. Lahiri, A.N. :—*The Indo-Greek Silver Standard and its Impact on Successive Indian Coins.*

JNSI, XXXI, Pt. II, 1969, pp. 113-21.

Eucratides I Megas was the pioneer to issue a silver bilingual currency in India according to the Indian weight system based on the *ratti*. Demetrias III adopted the new standard but confined his issues to the 80-*ratti* (equivalent in weight and value to four silver coins of Eucratides I). The merit and usefulness of the 20-*ratti* Indian drachm and the 80-*ratti* Indian tetradrachm were recognised, and all the twenty eight Greek princes who came after those two pioneers, struck the 20-*ratti* silver coins, while as many as twenty issued the 80-*ratti* tetradrachms. The Indo-Scythian and Indo-Parthian kings adopted the silver weight-standard introduced by the Greeks for more than a century. The impact of the Indo-Greek standard over indigenous silver issues was tremendous. The traditional 32-*ratti* standard of the silver Kārṣāpaṇa went out of vogue and Indian princes in various regions continued to issue silver coins of the 20-*ratti* Indo-Greek standard for nearly one thousand years.—U.V.S.

167. Lahiri, Bela :—*The Coin-Types of the Foreign Successors of the Great Kuṣāṇas*

JNSI, XXXI, Pt. II, 1969, pp. 122-34.

Discusses how the foreign rulers of the post-Kuṣāṇa period imitated either the Kuṣāṇa or the Sassanian types in the gold, silver and copper



coins. The later Kuṣāṇas continued two main Kuṣāṇa types in gold having on the obverse the figure of the 'King standing and sacrificing at an altar' and the reverse depicting the figure of either 'Śiva standing with his bull' labelled as OKSHO or the 'seated goddess' named as ARDOKSHO. The Sassanian types formed the originals from which the silver issues of the period were derived. The Ephthalites or white Hūṇas adopted the Sassanian types for their silver coinage. They introduced into India the Sassanian type of 'King's bust and fire-altar' which formed the pattern for the silver currency of the Indian rulers of the early mediaeval period. Copper coins of the period were borrowed either from the Sassanian or from the Kuṣāṇa types.—U.V.S.

168. Mehendale, M.A.:—*Notes on Aśoka's Seventh and Ninth Rock-Edicts.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 581-86

The author has translated afresh the last line of Aśoka's R.E. VII (Dhauri), explaining his difference with Hultzsch. He has also taken up the expression *Ki cha iminā katavyataram yathā svagāradhī* of the Gīrnār version of R.E. IX, and the terms *akālikya* and *ubhayesām* occurring in its Kālsī version; and offered his suggestions for a better translation and interpretation than those of Hultzsch.—M.C.

169. Mirashi, V.V. & Deshpande, Brahmanand :—*A Unique Tiny Copper Coin of the Rājanya Gaṇa.*

JNSI, XXXI, Pt. II, 1969, pp. 177-78.

Discusses a tiny copper coin from Vidarbha having on the obverse the letters '*Rajaṇa*' in Brāhmī with horizontally placed indistinct sign resembling a goad below and on the reverse the figure of a humped bull. The coin dates back to the first century B.C. The legend shows that the coin is of the Rājanya Gaṇa. Their original country seems to be the Doab of the Beas and Sutlej.—U.V.S.

170. Mirashi, V.V. :—*Is Vijaya Mentioned in Nagarjunikonda Inscriptions the Name of Cylic Year ?*

JOIB, XVIII, No. 4, 1969, pp. 318-22

The word *Vijaya* occurring in line 3 of the Nagarjunikonda inscription of *Vīrapurushadatta* and in line 2 of that of *Ehavala Chāntamūla*, could not have meant a cyclic year, as such years were not cited at that period; and the expression *Savachharam vijayam* in both, the passages probably meant a victorious year. Dr. Sircar takes *Vijaya* as a year of



the 60 year cycle of Jupiter according to the Southern system, thus corresponding to about 273-74 A.D. in the first epigraph; whereas Mr. I.K. Sharma takes it to correspond to A.D. 279-80 according to the Northern system. But Mr. Sharma's interpretation of *Vasasatāya* of the aforesaid inscription as *Varshaḥ Saptamaḥ* which forms the very basis of his thesis, is utterly untenable, as it could not have meant the seventh regnal year of Virapurushadatta.—M.C.

171. Mukherjee, B.N. :—*A Note on the Devni Mori Inscription.*

JOIB, XVII, No. 2, 1967, pp. 157-60

An interesting inscription has been discovered in a *stūpa* at Devni Mori in the Sabarkantha district of Gujrat State. It records the erection of the *stūpa* "in the year 127 of the Kathika Kings, when the illustrious Rudrasena was the ruling monarch". Both the date and the name of the king are controversial. The latest excavations at Devni Mori and the discovery there of eight silver coins of the Kṣatrapa period tend to refer the year 127 to the era of A.D. 248-49 and to identify Rudrasena with Mahākṣatrapa Rudrasena III. Moreover, the inscription does not describe the Kṣatrapas (R.N. Mehta and S.N. Chowdhary), nor the Kuṣāṇas (D.C. Sircar), nor even the Ābhīras (V.V. Mirashi) as the Kathika Kings. It indicates that the Kathika rulers inaugurated or used the era of A.D. 248-49. It appears that in W. India, there was a Kathika family or tribe who ruled for some time (in or) before 375-76 A.D. Their identification with the Kathæans of Alexander's time may also be considered.—M.C.

172. Mukherjee, Ranjana :—*Khāravēla and Tramira Daha.*

JASC, VII, Nos. 3 & 4, 1965, pp. 129-32.

It is known from the Hāthigumphā inscription that Khāravēla, in his eleventh regnal year, "caused Pithumḍa, founded by a former king or kings, to be ploughed by an 'ass'-plough and destroyed the confederacy of the Tramira lake..." S. Lévi convincingly identified Pithumḍa with Pityndra, the metropolis included by Ptolemy among the inland cities of Maisolia (the areas on or near the Lower Krishṇā, not far from the Godavari district). *Tramira* can be considered as a variant of *Draviḍa* which according to the Mbh., included lands along the coast immediately to the south of the Godavari. Hence it seems that the Colair Lake, situated on the borders of the modern districts of Krishna and W. Godavari, could have been called as a Draviḍa one or a lake of the Draviḍa country. It appears that Pithumḍa was the chief city of confederacy of states or peoples around the lake. The city as well as the confederacy was destroyed by Khāravēla.—M.C.



173. Mukhopadhyay, Manisha (Smt.):—*Queries on Gaṇapati*.

JAIH, II, Pts. 1-2, 1968-69, pp. 112-15.

The activities of Gaṇapati as described in the *namaskāra* stanzas of Sanskrit inscriptions do not appear to be noticed in the description of the god in literary sources. For instance the *ardhanārī* form of Gaṇapati, and the God's description as supporter of the Universe do not occur in literature. Gaṇapati's warlike activities and also his pranks and foolishness are described in inscriptions. This we do not find in literature.—H.A.P.

174. Nagaswamy, R. :—*Reference to Śaṅkarācārya in Combodian Inscription—Re-examined*.

JGIB, XVI, No. 4, 1967, pp. 342-43.

Dr. Coèdes suggested that the expression *yenādhītāni śāstrāṇi bhagavat-śaṅkarāhvayāt* occurring in the inscription Śivasoma at Prasat Kandol Dom, Combodia, probably refers to Śaṅkara Bhagavatpāda, the greatest exponent of the *Advaita Vedānta*. Scholars following Coèdes have accepted the interpretation and held that Śivasoma visited India and learned at the feet of the great master, as Śaṅkara never went overseas. But the word *bhagavān* has been used in the epigraph only in a honorific sense, as the very next verse gives *bhagavān Rudra* as the name of another teacher of Śivāsoma. Moreover, in spite of meticulously relating the names of the various branches of knowledge learnt by Śivāsoma, the inscription does not mention *Advaita Vedānta*, nor even *Vedānta* as one of his subjects, nor again of Śivasoma's visit to India. We, therefore, find here probably another Śaṅkarachārya who flourished in Combodia itself during the 8th century A.D.—M.C.

175. Norman, K.R. :—*Notes on the Aśokan Rock Edicts*

IIJ, X, Nos. 2-3, 1967, pp. 160-70.

Attempts to find patterns in the committing of mistakes, and in the methods of expression, and to employ the findings to explain certain difficulties in the Aśokan Rock Edicts. The author discusses with examples the confusion of *n* and *y*; *yo*, *ye*=*eva*; confusion of *i* and *ā*; confusion of *t* and *d*; relative pronouns and adverbs without *y* and variations in vocabulary.

After consideration of various mistakes and methods of expression, the author draws the conclusion that the king's original orders were inscribed as they had been misheard, miscopied and misinterpreted by the various members of the secretariat.—U.V.S.



176. Pandey, C. B. :—*The Sātavāhana Coinage.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 637-56.

The author has attempted at studying the following problems of the Sātavāhana coinage: (a) Classification; (b) Original home of the Sātavāhanas as gleaned from their coins; (c) The problem of the founder of the dynasty; (d) The problem of identification of the names of kings on the coins with those mentioned in the *Purāṇas*; (e) Coins of the feudatories of the Sātavāhanas, viz, Mahārāṭhi coins, Ānanda coins and Kuru coins; and (f) The dates of the Sātavāhana feudatory coins.—M.C.

177. Panneerselvam, R.—*Further Light on the Bilingual Coin of the Sātavāhanas.*

IJJ, XI, No. 4, 1969, pp. 281-88.

The author refers to a round silver coin published by R. Nagaswamy, bearing a Prakṛit legend in Brāhmī on the obverse and a Tamil legend in the same script on the reverse. The legends on both sides mention the name of the king identified with Vaśiṣṭaputra Śrī Śātakarṇi (who ascended the throne in about 168 A.D.).

The author furnishes a new reading of the Tamil legend and supplements Nagaswamy's information with a few more details consequent on this new reading. He finds that the Tamil legend on reverse is a word by word translation of the Prakrit legend on the obverse. According to him, the coin makes an important landmark in the history of Tamil of the second century A.D. Tamil enjoyed the position of the official language at the court of the Śātakarṇis, who were kings of Andhra.—U.V.S.

178. Raman, K. V. :—*Pallava Coins at Kāñchī*

JNSI, XXXI, Pt. II, 1969, pp. 185-87.

Discusses eight lead coins brought to light by the excavations at Kāñchī. Taking into account the circumstantial evidence, viz, the presence of the coins in the post-Sātavāhana layers, the use of lead as the material for coinage and the imprinting of *Ṛṣabha*, which was the *lāñchhana* of the Pallavas, the author identifies these coins atleast tentatively as those of the Pallavas and in all likelihood belonging to the fifth or sixth century A.D.—U.V.S.

179. Ramayya, S. :—*The Unique Chola Coins.*

JNSI, XXXI, Pt. II, 1969, pp. 166-69.

Discusses two coins—one attributed to the Chola Emperor, Arinjaya or Arinjika (956-57 A.D.) and the other of Uttama Chola (970-85 A.D.).



The first is a silver coin bearing the figure of a stylised lion on the obverse and a legend of four letters in the Nāgarī script of the South of the 10th century on the reverse, the full legend reading 'Arī Jaya'. The second coin is of copper with a little mixture of silver depicting on the obverse an elephant kneeling before a royal standard and on its reverse two lines of Nāgarī inscription—top line 'Uttama' and lower line 'Cholaha'.—U.V.S.

180. Rana, S. S. :—*King Candra of Meharaulī Iron Pillar Inscription.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 669-76.

The controversial king Chandra of the Meharaulī Iron Pillar inscription has been finally identified with Chandragupta II Vikramāditya by scholars like Hoernle, D.C. Sircar, A. S. Altekar, etc. But lately Dr. S.R. Goyal has tried to re-open the issue by identifying him with Samudragupta. The author here has presented solid arguments against Dr. Goyal's thesis which, he says, is entirely based on the erroneous suggestion of Fleet that the king's original name was not Chandra but possibly Dhāva.—M.C.

181. Rao, B. Vidyadhara :—*Occurrence of Sexagenary Cycles in Two Inscriptions of Nagarjunikoṇḍā.*

JOIB, XVIII, No. 4, 1969, pp. 323-25.

The word *Vijayam* occurring in the two Nagarjunikoṇḍā inscriptions of Virapurushadatta and Chāntamūla has given rise to a great controversy. It neither means 'victory' (Mirashi), nor the year 'Vijaya' of Jupiter's 60-year cycle (Sircar). Obviously, the word was intended to connote a specific regnal year. In all probability, it indicated the first regnal year of a particular king ascending the throne. The expression *Vasa-satāya* does not mean regnal year 7 (*Varshaḥ Saptamah*) as Mr. I.K. Sharma tried to show, but stands merely for a blessing (*āśīrvāda*) or good wish.—M. C.

182. Ray, S. C. :—*Numismatic Evidence of a New Monarch of the Gupta Period.*

JNSI, XXXII, Pt. I, 1970, pp. 35-39.

An excavation at Rupar, Ambala undertaken by the Archaeological Survey of India yielded a coin-hoard of seven unique coins. The author gives here detailed description of these inscribed coins—divided into two classes. The legend of the coins reads the name of *Vidi sagu* which apparently makes no sense. The author thinks that perhaps *vidi*



in the first line is an incomplete form of the real name of the King and in the second line, perhaps the last letters of the King's title is missing—may be these lost letters 'pta'. So the striker may be a King holding the title Gupta. The letter 'gu' is very similar to the same letter occurring in the coins of the Imperial Gupta Kings. There are also several indications in the coins that the issuer could not be far removed in date from the Imperial Guptas.—G.B.

183. Sadhu Ram :—*Three Jain Inscriptions from Jābālipura (Jalore).*

JGJRI, XXII, Pts. 1-2, 1965-66, pp. 103-09.

Inscribed on the sides of a pillar in the building called Topkhānā in Jalore (Rajasthan), they belong to the reign of the Chauhan King Mahārājokala Śrī Sāmantadeva-Siṃha of Jābālipura, ranging from v. 5.1339 to 1362 (=A.D. 1282-1305).

The language is corrupt Sanskrit inscribed in Devanāgarī characters. Two of them record donation of more than 300 *Viśala-pri-drammas* by certain donors for making offerings, performing worship, etc., at the shrine of Lord Mahāvira from the interest of the donated sum. The third gifts a shop worth 301 such *drammas* and stipulates that offerings, worship, etc. be performed with 30 *drammas* out of the rent of that shop. *Viśala-pri-dramma* was a silver coin presumed to have been issued by the Vāghela ruler Viśaladeva (c. 1244-62 A.D.).—Author.

184. Sadhu Ram :—*Gwalior Inscription of the Gurjara-Pratihāra King Bhoja. (A Revised Study).*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 591-616.

It is a revised study of the famous Gwalior inscription of Pratihāra Bhoja. The author has given the full text of the epigraph along with its translation, and added elaborate notes on quite a large number of words and expressions occurring therein. He has also discussed the historical importance of the inscription, pressing into his service other contemporary sources relevant to his purpose.—M.C.

185. Sadhu Ram & Yash Pal :—*Rock Edict III of the Great Emperor Aśoka, Gīrnār Version.*

JOIB, XVIII, Nos. 1-2, 1968, pp. 14-19.

The complete text (in Prākṛit) of the Gīrnār version of Rock Edict III of Aśoka is given here alongwith a Sanskrit rendering, a translation in English, and elaborate notes on a few words of historical interest, e.g. *yutā, rājūke, prādesike, anusanuānari, parisā* etc.—M.C.



186. Sarma, I. Karthikeya:—*Bihar Stone Pillar Inscriptions—A Revised Study*.

JOIB, XVII, No. 3, pp. 267-74.

The two distinctly separate records of the Imperial Guptas on a pillar found in front of the northern gate of the old fort of Bihar, have been highly controversial. They have been assigned to the reign of different kings like Kumāragupta I, Skandagupta and Pūrugupta. A close study, however, shows that they were issued during the regime—of two different kings of the same name at a considerable interval of times. Bhadrārya was the person connected with the first record and it was issued during the time of Kumāragupta I, whereas it is somebody belonging to the Bhadrārya family that was involved in the second record during Kumāragupta II's reign. Thus there was a lag of at least one generation, during which period Skandagupta's rule intervened (455-67 A.D.). It is also inferred that Skandagupta was succeeded by his son Kumāragupta II who ruled from 468 to 475-76 A.D., whereafter Purugupta's line was established.—M.C.

187. Sastri, S. Ananda :—*New Light on Rāṇā Kumbha's Prasastis*.

JOIB, XIX, No. 4, 1970, pp. 428-39.

Some fragments of Rāṇā Kumbha's inscriptions have been recovered from the Kumbhalgarh Fort (Udaipur, Rajasthan). Three of Kumbha's *prasastis* are already known—two from the same place (Nos. 5 & 6), and one from Chittorgarh. Only four slabs of the inscription No. 5 were found, but Pt. Ojha anticipated that a fifth slab also existed. These fragmentary epigraphs now suggest that not only the fifth, but also a sixth one possibly existed. The mutilated pieces give us the personal attainments of Kumbha, his composition of musical texts like *Sanḡitarāja* and of the *Gīta-govinda Kāvya etc.*,—in other words, they deal with *Rājavarṇanam*.—M.C.

188. Shah, Umakant P. :—*A Further Note on Rāmagupta Inscriptions*.

JOIB, XVIII, No. 3, 1969, pp. 254-55.

The historicity of the imperial monarch Rāmagupta known from Viśākhadatta's *Devī-Candraguptam* is now fully corroborated by his copper coins and three epigraphs from Vidiśā. The characters of Rāmagupta and Chandragupta depicted in the *Devī-Candraguptam* should, therefore, be given more credence, which relates that Rāmagupta was a noble soul and had abdicated his throne in favour of his younger brother Chandragupta.



The names of Jain *ācāryas* given in the Rāmagupta epigraphs have also been discussed.—M.C.

189. Shastri, Ajay Mitra :—*Some Observations on the Hisse-Borala Inscription of Vākāṭaka Devasena.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 617-28.

The Hisse-Borala inscription of king Devasena of the Vatsagulma branch of the Vākāṭakas is one of the most important epigraphical discoveries of recent years inasmuch as it is the only dated record (Śaka 380) of the dynasty. The date, however, is controversial. The author has discussed at length the views of Dr. V.B. Kolte, Dr. G.S. Gai and Shri Shankaranarayana and concludes with Dr. Kolte that, apart from the Śaka era, there are exact astronomical observations in the inscription on the construction of the Sudarśana lake with reference to the position of the Saptarṣis.—M.C.

190. Shastri, H.G. :—*Two Maitraka Copper-Edicts from Vadnagar.*

JOIB, XVII, No. 1, 1967, pp. 59-63.

Two copper-plates, one each of the Maitraka Kings Śilāditya IV and Śilāditya V, have come to light from Vadnagar in Gujrat. The first one records the grant of a village to a Brāhmaṇa of the Sāṅkṛtya gotra; the *dūtaka* Śrī Bhartṛvaḍḍha. The royal edict was composed by Balādhikṛta Śrī Gillaka who also composed the grants issued by Śilāditya V. The second copper-edict records the grant of two villages, viz., Mandiyapadra in Surāṣṭra and Pippalāvīgrāma in the Lāṭa Viṣaya, to a Brāhmaṇa named Bhaṭṭa Jayeśvaradatta of the Sāṅkṛtya gotra. The *dūtaka* of the grant is Prince Śilāditya. The inscription belongs probably to 702 A.D. and 722 A.D. Both the edicts contain eulogistic passages about the Maitrakas, Bhaṭārka, Guhasena, Dharasena II, Śilāditya I, etc. The edicts show the patronage received by the Brāhmaṇas of Ānandapura from the Maitraka kings of Valabhī.—M.C.

191. Shastri, H.G. :—*The Text of the Two Copper-Edicts from Vadnagar.*

JOIB, XVII, No. 2, 1967, pp. 181-91.

The complete text of the two Maitraka copper-edicts of Śilāditya IV and Śilāditya V (*Vide* JOIB, XVII, No. 1, pp. 59 ff.) is given here in Devanāgarī, but original facsimiles have been supplied.—M.C.



192. Singh, Jai Parkash :—*The King and Queen Type of Skandagupta.*

JNSI, XXXI, Pt. II, 1969, pp. 155-59.

Such coin-types were issued by Chandragupta I, Chandragupta II, Kumaragupta I and Skandagupta. There is no controversy regarding this type of coins of first three rulers, but this type of Skandagupta was styled by Smith as King and Queen type. Allan later called these coins as King and Lakṣmī type. Altekar favours Allan's view.

The author discusses the problem and finds that most probably the King and Queen are depicted on this coin-type and that these coins cannot be isolated from other coins of this type issued by the earlier Kings of the Dynasty. Skandagupta, however, seems to have added certain features of the Archer type to these of his coins.—U.V.S.

193. Singh, Sarug Prasad :—*Discovery of Kalacuri and Gāhaḍavāla Coins of Bihar.*

JAIH, II, Parts 1-2, 1968-69, pp. 29-38.

On the basis of the discovery of Kalacuri coins in Bihar, it is contended that Kalacuri Gāṅgeyadeva's rule extended over North Bihar. This also supports the theory of his son Karma's invasions of that region. Similarly, the discovery of Govindachandra Gāhaḍavāla's coins in Monghyr, Patna and Ranchi districts indicates the inclusion of a major portion of the present South Bihar in his Kingdom. This position of the Gāhaḍavālas was later on taken up for some time by the Pālas and then by the Senas. This region was thus a bone of contention between the four powers for a long time.—H.A.P.

194. Sircar, D.C. :—*Nilācala Plates of Kings Mādhava of Kāmarūpa.*

JAIH, II, Pts. 1-2, 1968-69, pp. 65-83.

This is a critical study of a copper-plate charter published by Prof. Maheshwar Neog under the title "The Nilācala Grant of an unknown Kāmarūpa King" in the Journal of the University of Gauhati, Arts, Vol. XVI-XVII, pp. 209-14. The author has tried to establish that the donor of the charter was a king of Kāmarūpa named Mādhava or Mādhavadeva. According to Prof. Neog, the document and its donor belong to the period of Ahom-Muslim hostilities i.e., to the seventeenth century. Dr. Sircar disagrees with this view for, according to him, the epigraph should be assigned on palaeographical grounds, to the fifteenth century.—H.A.P.



195. Sircar, D.C. :—*Note on S.K. Bhowmik's Views on the Prabhās-Pāṭan Copper-plate.*

JASC, VIII, No. 2, 1966, pp. 79-80.

The Prabhās-pāṭan copper-plate is indeed some gibberish in the late Perso-Arabic (Urdu) script and was apparently intended to be used by a Muhammadan as a *tābīz* or talisman. The *rantras* of the Brāhmaṇical Hindus and Jainas, and the *dhāraṇīs* of the Buddhists are, similarly, talismans. In fact, five talismanic plates have been noticed also in the *Annual Report on Indian Epigraphy* during the past few years. Sircar agrees with the technological conclusions arrived at by Sri Bhowmik but is not convinced about the dating of the plate, because the Perso-Arabic characters appear to be far too late for a date before the late mediaeval period.—M.C.

196. Srinivasan, C.R. :—*Īlakkāṣu.*

JNSI, XXXI, Pt. II, 1969, pp. 170-76.

Aims at the study of ancient Īlakkāṣu (etymologically meaning 'coin of Ceylon' or 'Ceylon coin') and its historical aspect. From epigraphic records it is evident that Parāntaka I (907-45 A.D.) might have introduced this coin into his country soon after his conquest of Ceylon. The next reference of this coin is found in the records of Sundara Chola (957-973 A.D.), Uttama Chola (970-985 A.D.), Rājarāja I (985-1014 A.D.). Mention of Īlakkāṣu is not found in the Pāṇḍyan inscriptions except in a couple of records of Solanta-laikonda *Vīrapāṇḍya* (c. 946 A.D.). The currency and popularity of this coin for more than six decades in South India indicates that it was an accepted legal tender in that period.—U.V.S.

197. Thaplyal, K.K. :—*Greek Devices on Some Rajghat Sealings : A Review.*

JNSI, XXXI, Pt. II, 1969, pp. 135-39.

Several sealings with Greco-Roman devices have been unearthed at Rajghat (Varanasi). Many of these come from stratified levels ascribable to second-third centuries A.D. It has been suggested that these sealings belong to the period of Indo-Greek invasion in second century B.C. The author, however, takes these sealings, to be an outcome of trade-relation. Such finds from Taxila, Varanasi and Niya (in Central Asia) suggest close contact between these sites. There might have existed colonies of Greco-Roman merchants at such places in the early centuries of the Christian era, who maintained relations with each other.—U.V.S.



198. Thaplyal, K.K. :—*Seals of Dhanabhūti, Vadhapāla, Dhanabhūti (II) and Hastipāla. (Pts. I and II).*

JNSI, XXXI, Pt. II, 1969, pp. 181-84.

Describes four seals and sealings of Dhanabhūti, Vadhapāla, Dhanabhūti II and Hastipāla. Since the seals of Dhanabhūti and Hastipāla and the sealing of Vadhapāla have been found at Kauśāmbī, in the opinion of the author, these seem to have been the rulers of the place, Bharhut being within their Kingdom. The find of a single sealing of Dhanabhūti II at Rajghat may or may not suggest his rule over that region.—U.V.S.

199. Thaplyal, K.K. :—*Did Toramāṇa Conquer Gangetic Valley? Evidence of a Kauśāmbī Sealing Re-examined.*

JNSI, XXXI, Pt II, 1969, pp. 184-85.

The author disagrees with the suggestion of Chattopadhyaya that Mihirakula, and not Toramāṇa, conquered the Gangetic valley and that the sealing of Toramāṇa was carried to Kauśāmbī from somewhere else. The legend Toramāṇa is impressed on the same lump on which is also impressed the seal of the Ghoshitārama monastery. The seal of this monastery was undoubtedly struck at Kauśāmbī and hence the second should also have been struck at the same place. The counterstriking on the monastery seal-impression seems to have been done to show the authority of Toramāṇa also over the religious institutions.—U.V.S.

200. Tripathy, Kunja Behari :—*Bāṇpur Copper plate Inscription of Somavamśī Indraratha.*

JASC, VIII, No: 4, 1966, pp. 271-76.

The Bāṇpur charter engraved on three copper-plates and deciphered for the first time here glorifies the Somavamśī monarch Indraratha who granted a village to the Brāhmaṇas in the Puri district near the Chilka Lake. The categories of officers enumerated and the list of taxes from which the donated village is made immune, are interesting. Certain taxes like *andhārua*, *pratyandhārua*, *chittola*, etc., still defy interpretation. The charter offers valuable help to our knowledge of Somavamśī history. It is dated in the 6th regnal year of *Mahārājādhirāja* Indradeva and belongs to the first half of the 11th century A.D.—M.C.



201. Tucci, Giuseppe :— *Preliminary Account of an Inscription from North-Western Pakistan.*

EW, XX, Nos. 1-2, March-June 1970, pp. 103-04.

The Inscription starts with an invocation to Gaṇeśa, followed by the date *Samvat*, 120, *etc.* It commemorates the foundation of *maṭha*, located in Marmalika, by Ratnamañjarī, daughter of a certain *Ḍanuma*.....(or *Hanuma* ..... ) bearing the title *mahārājādhirāja-kirāta-pakṣābhīmukha*. The *sūtradharika* is Araṇima. To the *maṭha* is annexed an *agrahāra* of houses, landed properties, *etc.* The usual curses against whomsoever altering the donation ends the record.

The language is poor Sanskrit and characters date to 8th-9th century.—S.R.

202. Verma, T.P. :— *The Line of Dhanabhūti.*

JNSI, XXXI, Pt. II, 1969, pp. 143-50.

Discusses the evidences of coins and seals from Kauśāmbī and Varanasi and the chronology of the kings of the line of Dhanabhūti. On the basis of palaeography, the author is in agreement with Dani who assigns the Bharhut gateway inscription of Dhanabhūti to the 1st century A.D. This is further confirmed by the occurrence of the sealing of Dhanabhūti II in stratum 3 of period III of Rajghat excavations i.e. late 1st century A.D. or early 2nd century A.D.—U.V.S.



## V GEOGRAPHY

203. Mehta, R. N. :—*Sudarśana Lake.*

JOIB, XVIII, Nos. 1-2, 1968, pp. 20-28.

The Sudarśana lake near Junāgaḍh (Saurashtra) is of great historical interest, as the rock-edicts of Aśoka, Rudradāman's inscription and that of Chakrapālita are inscribed on a rock near the lake. A survey for the proper identification of the site was, therefore, taken up in 1967-68. The *dam* referred to in the above inscriptions could be traced out near the confluence of the rivers Suvarṇasikatā and Palāśinī. The first *dam* constructed by Chandragupta lasted for about 450 years, and then Rudradāman's repairs gave it another life of three centuries. It was repaired once more during the regime of Skandagupta. Most probably, it finally breached in the 8th-9th century. The *dam* was about a kilometre long, 100 metres broad at the base and 11 metres broad at the top, and, on the average, 17 metres high.—M.C.

204. Mirashi, V.V. :—*Location of the Hermitage of Agastya in the Deccan.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 197-202.

Examines the location of the hermitage of Agastya and fixes the exact location in the Deccan on the banks of river Godāvari. This, the author corroborates from the account given in Rāmāyaṇa, Uttararāma-carita and other literary sources.—D.A.

205. Suraj Bhan :—*Srughna or Śugh— An old capital of ancient Punjab.*

VII, V, Pt. i, 1967, pp. 84-89.

Contains mainly the results of the excavation of the ancient mound of Śugh and identifies it with *Sulo kin na* of *Hieun Tsang* and *Turghna* of *Taittirīya Āraṇyaka*.—D.A.



## VI HISTORY

206. Agrawal, Jagannath :—*The Status of Skandagupta's Mother.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 325-27.

Examines different theories of H.C. Raychaudhuri, A.L. Basham, Fleet, P.L. Gupta and Dashrath Sharma, propounded on the status of Skandagupta's mother and presents a new interpretation of the genealogical portion of the Bhitari epigraph, corroborated by Bilsad inscription on the subject.—D.A.

207. Askari, S.H. :—*Hunting in India under the Early Turks.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 33-43.

Brings out interesting references and factual details from the contemporary Persian Literature and chronicles about the longing for field sports and fondness for, and pursuit of, chase among the powerful Turkish rulers like Qutbuddin, Iltutmish, Balban, Alauddin and the Tughlaq Sultans, especially Feroz Shah.—D.A.

208. Behera, S.C. :—*Chronology of the Gaṅgas of Śvetaka.*

JOIB, XIX, No. 4, 1970, pp. 361-68.

The author, after a critical study of the fifteen copper-plate grants found in the southern part of Ganjam district, provides a tentative basis for the chronology of the Gaṅgas of Śvetaka. He thinks that the *Samvat* used in the grant of Jayavarmā, a king of this line, was very probably Bhauma *Samvat*.—H.A.P.

209. Banerji, Adris :—*Pre-Islamic Gaur.*

JOIB, XVII, No. I, 1967, pp. 1-7.

Several visits paid to Gaur, Māldā and W. Dinājpur districts prove beyond doubt the existence of pre-Islamic remains, having been often rebuilt by Muslims later on. The *Chamkatti Masjid* and the *Chikā Masjid* at Gaur and many others were originally Hindu structures. Proceeding from Bāghavādī along the Māldā-Bālurghāt road, one meets with a series of undoubted Hindu settlements at Gājole, Habibpur, Rānīgarh, Deotalā, Pātharghātā, Bansihārī, Bāmangolā, Kahiāchak and



Sonārpul jungles extending towards Pūrṇabhavā river, on the banks of which are the ruins of Bangarh. All these sites have supplied images of Hindu and Jaina affiliations, now in different museums. The most interesting is the *Ekṣālā* complex, generally taken as founded by the Turco-Afghans. Pāṇḍuā or Hazrat Pāṇḍuā and the long line of mounds on either side of Māldā-Gaṅgārāmpur road, as also those near Rāi-Khān Dīghi, are strewn with Hindu architectural and sculptural fragments.—M.C.

210. Bhargava, P.L. :—*The Original Home of the Aryans and Indo-Iranian Migrations.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 219-26.

Analyses the principal theories on the original home of the Aryans and Indo-Iranian migrations. The author's thesis is that the ancestors of the Indians and the Iranians were an undivided people in the age of the *R̥gveda*. The separation of the Iranians and the Indians took place after the composition of the bulk of the *R̥gveda*.—D.A.

211. Chauhan, Devising :—*Arab Horses in India.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 391-94.

An attempt is made to trace references to the Arabic horses in some Indian languages and the assimilation of the *Taji* or the Sanskrit term *Tajika* for Arabic horses into *Tejī*.—D.A.

212. Chatterjee, Rama (Smt.) :—*Members of a Mediaeval Brāhmaṇa Family Ruling in Gayā and Their Religious Activities.*

JASC, VII, Nos. 1 & 2, 1965, pp. 7-12.

Five inscriptions found at Gayā, viz, the Narasimha Temple inscription, Kṣṇadvārikā Temple inscription, Akṣayaṇa inscription, Śītālā Temple inscription and a fragmentary epigraph show that in the Brāhmaṇa family (*Mahādvijarājavamśa*) of Paritoshā was born one Śūdraka who became the protector of Gayādhāma, thus indicating a local rule under the suzerainty of the contemporary Pāla monarch. Śūdraka's son, Viśvarūpa, began his rule at Gayā as a feudatory of Nayapāla, and continued it up to the beginning of Vighrahapāla III's reign. Viśvarūpa's son, Śrīmān Yakshapāla, might have thrown off the Pāla yoke due to the anarchy during the reigns of Vighrahapāla III, Mahīpāla II and others. Vaiṣṇavism was the principal religion of Gayākṣetra, the most adorable forms being the Gadādhara and Janārdana aspects of Viṣṇu. Śiva and Sūrya were also worshipped. The temples of different gods



built by Viśvarūpa's family satisfied the religious needs of the people. Acts of piety, again, like excavating tanks, distributing free food from *satra-dharmaśālā*, etc. became their regular activities. Thus this Brāhmaṇa family immensely enhanced the glory of Gayādhāma.—M.C.

213. Chattopadhyaya, Sudhakar :—*A Note on the Sātavāhanas*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 375-81.

The author examines the available archaeological materials in the background of the Purāṇic accounts on the Sātavāhana branch. His main findings are that this branch came to power during the time of Kāṇvas and that for the early kings of this dynasty, the accounts in the *Vāyu* and the *Brahmāṇḍa purāṇas* are comparatively authentic ; while for Gautamīputra and his successors, those in the *Matsya purāṇa* are more correct.—D.A.

214. Chattopadhyay, Aparna :—*A Note on a Possible Cause for Delay and Hindrance in Aśoka Maurya's Coronation*.

JOIB, XVII, No. 4, 1968, pp. 373-75.

According to the author, the possible cause for delay and hindrance in Aśoka's coronation should be studied with reference to the social attitude and conditions of the times. The fact that he was the son of a Brāhmaṇa woman largely explains the situation, Citing literary traditions, it is pointed out that the status of a Brāhmaṇa lady married to a royal Kṣatriya family was not a honoured one and the son begotten of such a marriage could not have a strong position and legal claim to paternal property.—H.A.P.

215. Chattopadhyay, Aparna :—*Mujmalu-t-Tawarikh and the Rāmagupta Problem of Gupta History*.

JOIB, XVIII, No. 4, 1969, pp. 331-36.

The story of Rewwal and Barkamaris in the work *Mujmalu-t-Tawarikh* does not represent the Rāmagupta episode mentioned in literary traditions. The author after critically examining the details as given in the said work, rejects the identification of Rewwal with Rāmagupta and Barkamaris with Chandragupta on the ground that their father Rasal cannot be identified with Samudragupta. The latter is not known to have established his kingdom in the South and he was not dispossessed of his ancestral kingdom in the North due to the attack of a rebel. The similarity of the plots and names only suggests that the plot of *Devī-Candraguptam* was carried to Arabia by some



sailors or traders and was known to the author of the work under discussion.—H.A.P.

216. Dharaiya, R.K. :—*The Last Days of Nānā Saheb Peshwa in Gujarat.*

JGRS, XXX, No. 4/120, Oct. 1968, pp. 252-55.

On the basis of the interviews with some contemporaries of Nānā Sāheb at Shihore and an original document of the statement made in the presence of the magistrate of Shihore by Jadiben who claimed to have served Nānā Sāheb for about five years, the writer attempts to prove that Nānā Sāheb died at Gujarat in *Samvat* 1959 (1902-1903 A.D.), on the eleventh day of Śrāvaṇa in the morning at eight o'clock.—D.A.

217. Fatimi, S. Qudratullah :—*Glimpses of the Maritime History of Pakistan.*

JPHS, XVI, Pts. 2 and 3, April-July 1968, pp. 190-97.

Traces the maritime history of Pakistan from the Harappan period up to the present day. The author mainly deals with the role and contributions of the Bengalis of East Bengal in the field of maritime activities.—D.A.

218. Fischel, Walter J. :—*The Exploration of the Jewish Antiquities of Cochin on the Malabar Coast.*

JAOS, 87, No. 3, September 1967, pp. 230-48.

Contains a historical survey of the material bearing upon the association of the Jews with the Malabar Coast from the 15th century to the independence of India in 1947, under the Portuguese, the Dutch and the English. The author refers to two copper-plates on which are engraved in the ancient Tamil language, certain privileges granted to Joseph Rabban by the Hindu ruler of Malabar, Bhāskara Ravi Varmā. He also discusses the accounts of travellers and missionaries and some Hebrew letters and chronicles which convey interesting details about the Jewish settlement in Cochin.—U.V.S.

219. Gopal, Lallanji :—*Economic Self-sufficiency of Ancient Indian Villages.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 763-70.

Discusses the problem of economic self-sufficiency of ancient Indian villages on the basis of Megasthenes' account and the



*Arthaśāstra*, and has elaborately dwelt on the *balute* system or *batai* in this connection. He concludes with H.S. Maine that the Indian villages included "a nearly complete establishment of occupations and trades for enabling them to continue their collective life without assistance from any person or body external to them".—M.C.

220. Goswamy, Karuna (Mrs.) :—*The Bāthu Shrine and the Rājās of Guler : A Brief Survey of a Vaiṣṇavite Establishment.*

JIH, XLIII, Pt. 2, 1965, pp. 577-85.

The Bāthu shrine, patronised by the chiefs of the Guler Hill State, is of basic importance to the understanding of the spread of Vaiṣṇavism in these regions. The original temple owes its existence to the favour of a Brāhmaṇa widow, Bodlī by name, and a contemporary of Rājā Bishan Singh, the clue to whose name is neither found in Vogel's *History of the Punjab Hill States*, nor in the vernacular histories of Thākur Kāhn Singh Balauria and Diwān Sarbdiāl, as well as in the Guler chronicle *Dilīpataraṅginī*. But evidence from the Pindori history, oral tradition at Bāthu, the *Settlement Record of 1868*, the portrait of a standing middle-aged man with an inscription at the back describing him as 'Rājā Bishan Singh Guleriā', reproduced by Khandālavāla and assigned to c. A.D. 1750 by him, prove his accession in A.D. 1741. Bishan Singh's patronage of the temple gave great fillip to the spread of the Vaiṣṇava faith among the Guler Rājās and the people. The Mahants also possess pictorial records of Pāhārī paintings, of which two are of great significance—one depicting the portrait of Govardhana Chand bowing before Bhagavānji and Nārāyaṇaji and the other of Rājā Dilip Singh with his name inscribed on the border. The interest lies in their vigorous and primitive style, the use of vegetable and pure colours and the treatment of figures reminiscent of the Basohli idiom, as also the highly stylized treatment of mountains and water indicating an early date. This shows patronage of Pāhārī art by a Vaiṣṇava establishment, and not the connection of the style with Vaiṣṇavism as generally believed.—S.R.

221. Gupta, S.K. :—*The Āryan Problem.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 737-42.

Propounds that no problem of the Āryan race as such fundamentally exists. Basically, there is only one human race. A linguistic and traditional study of the Vedic and Purāṇic literature, as also of the *Āvestā* and other allied sources, points to some place in the Himālayas in northern India as the original habitat of all the existing races of the world. Anthropological and ethnological differences, in fact, have arisen only centuries after their migration to various regions, due to



differences in altitude, climatic conditions, environment, group isolation, diet and other intangible factors.—M.C.

222. Handa, Devendra :—*Proto-Historic Culture Complex of Panjab.*

VII, VII. Pts. 1-2, 1969, pp. 119-29.

Analyses systematically the proto-historic culture complex of the Panjab on the basis of the latest excavations at Kot-Diji, Kālībaṅga, Lothal, Maithal, Rupar, Hastināpur, Ahichhatra, etc. The author establishes that the Panjab remained under occupation almost continuously from the early proto-historic times and has witnessed large-scale movements and amalgamation of peoples and their culture.—D.A.

223. Jain, Kailash Chand :—*History of Khedā.*

JOIB, XVI, No. 4, 1967, pp. 382-85.

Khedā or Lavanakhedā (5 miles from Nagara near the bank of Luni River in Rājasthān) was the capital of Rāṭhōrs. Originally under the Paramāras of Jālor, it was taken possession of by the Chauhāna rulers of Nāḍol later on. The Chauhāna Rāṇa Kelhaṇa (1163-92 A.D.) sent special invitations to the Jaina saint Jinapatisūri for visiting Khedā in 1194 and 1197 A.D. The Sūṇḍhā inscription says that Udaisimha (1205-49 A.D.) was the lord of several districts including Khedā. His successors Chāchigadeva, Sāmantasimha and Kānhaḍadeva also had always had Khedā under their sway. Lastly, taking advantage of the defeat of the Chauhānas at the hands of the Muslims, the Rāṭhōrs occupied the place. Khedā was a great centre of Jainism wherefore Jinapatisūri, etc., were closely associated with the site. There are also temples of Brahmā, Bhairava, Mahādeva and Chaharbhujaḥ here, the last two belonging most probably to c. 10th and 12th century respectively.—M.C.

224. Jamindar, Resesh C. :—*Were the Western Kṣatrapas Viceroys of the Kuṣāṇas?*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 703-08.

Presents several arguments to show that the Western Kṣatrapas, particularly Bhūmaka, Nahapāna and Chaṣṭana, were in no way subordinate to the Kuṣāṇas. Their titles like *Kṣatrapa* or *Mahākṣatrapa*, or even terms like *Suvarṇa* and *Kuṣāṇamūle* occurring in their inscriptions, are not convincing proofs of their being Kuṣāṇa viceroys. The author, agreeing with Dr. S. Chattopadhyaya and



further extending his thesis, comes to the conclusion that the *Kṣatrapas* were all independent kings.—M.C.

225. Joshi, M.C. & Joshi, J.C. :—*A Study in the Names of Aśoka*.

JOIB, XVII, No. 4, 1968, pp. 415-24.

Aśoka has been taken by majority of scholars as a personal name. But the author, on the basis of literary traditions, shows that Piyadasi, and not Aśoka, was the personal name of the monarch. The classification of the Aśokan inscriptions, which the author presents, also shows that majority of the inscriptions mention the great Maurya emperor as Piyadasi. As an individual, he always preferred to call himself Piyadasi and not Aśoka, and hence it should be taken as his personal name. The latter name was a title which might have been conferred on him by the Buddhist community subsequent to his joining as an Upāsaka, sometime after the Kalinga War.—H.A.P.

226. Joshi, T.D. :—*The People of Gujarat and Shivaji*.

JGRS, XXX, No. 4/120, Oct. 1968, pp. 256-58.

The impression that Shivaji was a plunderer and that he looted the city of Surat in Gujarat, well-known for its fabulous wealth, is not warranted by facts. The fact is that Gujarat suffered heavily at the hands of the Muslim rulers including Aurangzeb who was governor of Gujarat between 1645-47. Shivaji attacked Mughal forces stationed in Surat twice, once in 1664 and again in 1670, and also ordered for collection of 'chauth', i.e., 1/4 income as tax, but he never indulged in indiscriminate plunders. In fact, he wrote a letter to the governor of Surat saying that the machinations of Aurangzeb had forced him to keep an army for the defence of the people and country and, therefore, the expenditure on army should be borne by the subjects.—D.B.S.

227. Kashalikar, M.J. :—*The Origin of the Pāṇḍavas*.

JOIB, XVI, No. 4, 1967, pp. 349-59.

The *Mahābhārata* (Mbh.) gives us the well-known story of the origin of the Pāṇḍavas : the marriage of Śāntanu and Satyawatī; the birth of Chitrāṅgadā and Vichitravīrya; the birth of Dhṛtarāṣṭra, Pāṇḍu and Vidura from the widowed wives of Vichitravīrya through levirate; and the origin of the Pāṇḍavas in the same way from Pāṇḍu's wives, Kuntī and Mādrī. The Mbh. is not a homogeneous work and many authors belonging to various periods and regions have contributed to the original nucleus of the story, thus trying to justify the system of *niyoga* and even hide it by attributing heavenly birth and power to the Pāṇḍavas.



The *Harivaṃśapurāṇa* of Jinasena (8th century), the *Mahāpurāṇa* of Jinasena and Guṇabhadra (9th century), and the *Pāṇḍavapurāṇa* of Śubhachandra (16th century) reveal a deliberate and all-round effort to wipe out the stigma of immorality associated with the birth of Dhṛtarāṣṭra, Pāṇḍu, Vidura and the five Pāṇḍavas.—M.C.

228. Kirthisinghe, P. Buddhadasa :—*The Legacy of Aśoka*.

MR, CXXIV-V, No. 8, August 1969, pp. 602-05.

An analysis of Aśoka's contribution to Indian culture. Some of his edicts specially the Bhadra edict, Rock edict II, R.E. XIII, P.E. Delhi, and R.E.X have been studied to show how Aśoka cultivated the golden principle of Buddhism, viz., tolerance.—G.B.

229. Krishan, Y. :—*Did Aśoka Become a Buddhist Monk ?*

VIJ, V, Pt. 2, 1967, pp. 200-05.

Establishes that Emperor Aśoka had not joined the Buddhist order as a monk and was only very closely associated with the *saṃgha*, at least for one year after his becoming an *upāsaka*. Different Rock and Pillar Edicts as well as the contemporary Buddhist works have been reinterpreted for this purpose.—D.A.

230. Lahiri, Ajoy Kumar :—*A Reappraisal of the Pāla-Pratihāra-Rāshtrakūṭa Tripartite Struggle (A.D. 750-770)*.

VII, VII, Pts. 1-2, 1969, pp. 100-08.

Discusses the probable factors leading to the Pāla-Pratihāra-Rāshtrakūṭa conflict. The author examines in detail the roles of Vatsarāja, Dhruva, Dharmapāla and Devapāla, on the basis of a number of inscriptions and copper-plates.—D.A.

231. Majumdar, R.C. :—*A Forgotten Episode in the Mediaeval History of Bengal*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 187-92.

Attempts to elucidate the significant role of the forgotten zamindar King Kans (also named Rājā Gaṇeśa), and his son Jadu (Jalal-ud-dīn), who ruled in Bengal between A.D. 1415 and 1418. The author examines a number of coins, texts of contemporary letters and literary references and thereby proves their unique bearing on the Hindu-Muslim relations in the mediaeval age.—D.A.



232. Majumdar, R.C. :—*New Light on the History of Bengal.*

JASC, VII, Nos. 1-2, 1965, pp. 1-6.

The recent discovery of five new copper-plate grants belonging to the Chandra dynasty of Bengal helps us in reconstructing the complete genealogy and approximate chronology of the following seven rulers of the family : (1) Pūrṇachandra, (2) Suvarṇachandra, (3) Trailokyachandra (875-905 A.D.), (4) Śrīchandra (905-55 A.D.), (5) Kalyāṇachandra (955-85 A.D.), (6) Laḍahachandra (985-1010 A.D.) and (7) Govindachandra (1010-1035 A.D.). It is now known (a) that Trailokyachandra was a great ruler and defeated the Gauḍas; (b) that Śrīchandra's kingdom included the region round Sylhet; (c) that Śrīchandra defeated the rulers of Gauḍa and Prāgjyotiṣa, reinstated Gopāla on the throne and restored the captive Pāla queen; and (d) that Kalyāṇachandra defeated the Mlechchhas on the Lauhitya river, as well as the Gauḍas. The various historical data have been discussed under the following heads : (1) Gauḍa, (2) Political status of the Chandra rulers, (3) Political condition of Bengal in the 10th century, (4) Recovery of the lost ancestral kingdom by Mahīpāla I and (5) Kāmarūpa.—M.C.

233. Mehta, K.L. :—*History of Sesame in India and Its Cultural Significance.*

VII, V, Pt. 1, 1967, pp. 93-107.

Attempts to elucidate the historical, philological, botanical and ethnological origin of sesame in India. He traces it from the 3rd dynasty of Ur. (c. 2350 B.C.). An analytical study of the history and cultural significance of sesame in India, an improvement over the earlier theories of P.K. Gode, Om Prakash and A.B. Joshi.—D.A.

234. Mirashi, V.V. :—*Some Aspects of the Rāmagupta Problem.*

JOIB, XIX, Nos. 1-2, 1969, pp. 139-51.

Dr. Gai's discovery of the three important inscriptions of *Mahārājādhirāja* Rāmagupta proved unquestionably the historicity of the king. There are, however, still some vexed problems left, e.g., the moral character of Rāmagupta and Chandragupta II, the absence of Rāmagupta's gold coins, the correct assessment of the *Devī-Candraguptam*, the identification of the place where the incident occurred, etc. The only possible conclusion in the light of the available evidences would be that Vikramāditya killed, or caused to be killed, his brother Rāmagupta and then married his queen Dhruvādevī or Dhruvasvāminī. There might



have been extenuating circumstances that justified his actions. Further, the enemy who had entrapped Rāmagupta was probably a king of the Kuṣāṇa dynasty and the encounter took place in the Jālandhar region. —M.C.

235. Mukherjee, B.N. :— *A Note on the Date of Kanishka I.*

OH, XVII, Pt. 1, Jan.—June 1969, pp. 33-38.

On the basis of the data provided by the *Hou Han-shu*, composed by Fan-Yeh (died c. A.D. 445), and on epigraphic and numismatic evidences, the author provisionally accepts A.D. 78 as the inaugural year of the reign of the Kuṣāṇa emperor, Kanishka I. —U.V.S.

236. Nagaswamy, R. :— *Religious Tolerance—A Historic Perspective.*

VK, LIX, Pt. 2, June 1967, pp. 108-11.

Saṅgam classics, like the *Silappadikāram*, reveal that the rulers of the Tamil country respected all religions alike. A Brahmin lady Mālatī visited a Buddhist Caitya, a Jaina temple and a Hindu shrine. Aśoka preached religious tolerance. The Śāka and Kuṣāṇa emperors worshipped Śiva, Vāsudeva, Buddha and Jaina alike. Pallava rulers (from 3rd to 9th century A.D.) in N. Tāmilnāḍ styled themselves as *parama-brāhmaṇas*, *parama-bhāgavatas* and *parama-māheśvaras*, worshipped Śiva and Viṣṇu, and yet upheld faiths like Buddhism and Jainism.

A cave temple at Mandagapattu has its back-wall cells dedicated to Brahmā, Śiva and Viṣṇu. Similarly, cave temples at Māmallapuram have sculptures of Viṣṇu, Śiva, Mahishāsura-mardini, Harihara, etc. An inscribed verse enumerates the Buddha as an *avatāra* of Viṣṇu.

Religious tolerance was practised by all the contemporary dynasties of the South. The rock-cut cave at Tiruchirapalli enshrines Śiva and Viṣṇu in two cells and Gaṇeśa, Subrahmaṇya, Brahmā, Sūrya and Durgā in rear panels. It is, therefore, evident that religious tolerance was widely prevalent in ancient times. —S.R.

237. Pande, Shyam Narain :— *Identification of the Ancient Land of Uttarakuru.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 725-36.

The exact location of Uttarakuru is a controversial issue of historical geography. The author has enriched his article with three maps—two traditional and one quasi-modern—and has taken into account



all relevant ancient texts dwelling on Uttarakuru to ultimately conclude that it was the region around the Tarim Basin, near the present-day Chinese and Russian provinces of Sin Kiang, and located between the two ancient rivers Sītā and Bhadrā, as far as the Uttara-Samudra (Aral Sea).—M.C.

238. Paradkar, M.D. :—*Social Conditions in the Nāyādharmakahāo*.

JOIB, XVIII, Nos. 1-2, 1968, pp. 55-63.

The work *Nāyādharmakahāo*, the sixth *Aṅga* of the Śvetāmbara Jaina Cannon, is indeed a repository of valuable and interesting information regarding all aspects of the then social and cultural life in India. It gives details of the contemporary royal life; the palaces of kings and their harems; the different crimes and punishments therefor; the wars and diplomacy; agriculture and farming; social celebration and the decorative styles; the precious minerals and ornaments; trade by land-routes as well as water-routes; the aesthetic arts like music, dancing, and painting; the position of women in society and polygamy; the worship of various deities such as Inda, Khanda, Siva, *etc.*; the *saṃskāras* like *jātakarma* and *nāmakaraṇa*; and the various superstitions prevalent at its time.—M.C.

239. Rana, S.S. :—*King Candra of Meharauli Iron Pillar Inscription*.

JOIB, XVIII, No. 4, 1969, pp. 326-30.

This is a refutation of the theory of Dr. S.R. Goyal who identifies the King Chandra of Meharauli Inscription with Samudragupta. On the basis of palaeographic, numismatic and epigraphic evidences, the author has tried to establish the identity of Chandra with Chandragupta II. It has been pointed out that the epithet Chandra is not found in any of Samudragupta's records. There is no evidence to prove that Samudragupta ever conquered the *Vāhlikas*. The acquisition of the sole supreme sovereignty mentioned in the inscription is applicable most suitably to Chandragupta II, and not to Samudragupta.—H.A.P.

240. Rao, B.V. Srinivasa. :—*Glories of the Later Veeraśaiva Rulers of the Saṅgama Dynasty of Vijayanagar Empire*.

JGJRI, XXIII, Pts 1-4, Jan.-Dec. 1967 pp. 73-90.

(vide No. 251).



241. Rao, M. Rama :—*A Note on the Viṣṇukunḍins.*

JIH, XLVI, Pt. 2, August 1968, pp. 217-26.

Explains some of the untenable views expressed by several writers about the Viṣṇukunḍins in the light of the two Indrapālanagara grants edited by the author himself.—D.A.

242. Ray, S.N. :—*On The Chronological and Historical Analysis of a Purāṇic Legend on Phallic Worship.*

JOIB, XVII, No. 2, 1967, pp. 123-28.

An assessment of the legends associated with the *Līṅga-pūjā* in various *Purāṇas* like *Viṣṇu*, *Vāyu*, *Śiva* and *Vāmana* etc., leaves little room for doubt that the phallic worship was marked by some interesting stages of development. Among certain sections of people, the emblem was supposed to have its connection with the generative organ of Śiva and the *Purāṇakāras* tried to remove public hatred by way of propounding divine recognition to it. The Purāṇic legends do not, again, give any direct answer to a possible and natural query whether or not the Phallic worship was non-Vedic or non-Aryan in its origin. Possibly, there was an attempt at giving a philosophical and refined garb to the meaning and significance of the worship—originally outside the Vedic fold.—M.C.

243. Reddy, Y. Gopal :—*A Note on the Kākatīya Bēta I's Success over the Chōlas.*

JOIB, XVII, No. I, 1967, pp. 66-70.

The most outstanding achievement of the reign of Bēta I, Tribhuvanamalla, the first historical king of the Kākatīya dynasty, was his success over the Chōlas, as known from the Kāzipēṭa (1090 A.D.), Pillalamarri (1202 A.D.) and Pālampēt (1213 A.D.) inscriptions. Bēta I, a petty feudatory chief of Koṭivarsha (mod. Mohabubabād in Warangal dist.), could not defeat the powerful Chōla armies on his own. Dr. Rao's view that Bēta stood against the Chōlas on behalf of the *Eastern Chālukya* King Śaktivarman in 999 A.D. is untenable. In fact, it was during the war between the Chōlas and the *Western Chālukyas* that Bēta and his minister Bamma fought on the side of the king Satyāśraya and assumed credit for their success. This event took place between A.D. 1006-1008.—M.C.



244. Reddy, Y. Gopal :—*The Art of Warfare under the Kākatīyas of Warangal.*

JOIB, XIX, Nos. 1-2, 1969, pp. 119-38.

The Kākatīyas maintained a strong and large army as evidenced by the *Pratāparudrīyam*, the *Bhīmeśvara-purāṇa*, the *Palnāṭi-vīra-carita*, etc. The traditional fourfold division of the army (*caturāṅga-bala*) continued to exist during this period ; but the elephantry, cavalry and infantry were considered more important. References to *gaja-sāhiṇīs* and *gaṇḍahasti-gajasāhiṇīs* mentioned in the relevant epigraphs show that elephants were as carefully trained for war as horses, the latter being trained by officers like *turaga-sādhnik*, *aśva-sāhiṇi*, etc. Infantry, of course, was the largest unit in the army organisation and was of two kinds, viz, standing army, and the feudal levis. Topics like the march of the army, the encampment, the weapons used, the fortifications and siege, the siege engines, and the general diplomacy, method of fighting and war ethics are all elaborately discussed.—M.C.

245. Sandesara, B.J. :—*Ānandapura in Jaina Canonical Literature.*

JOIB, XIX, Nos. 1-2, 1969, pp. 106-08.

Ānandapura (mod. Vaḍnagar in Gujarat) was a place of cultural importance and was known in ancient literature as Chamatkārapura, Ānartapura, Vṛddhanagara, Nagara, Arkasthalī, etc. An attempt has been made here at presenting the available references to Ānandapura in the Jaina Canonical literature. These evidences show that it was a *sihalapattana* (commercial town), duly fortified, and its fort was made of bricks. It was a centre of Jainism, and the sacred text of the *Kalpasūtra* was read here before the assembly of the king Dharasena in 454 or 467 A.D. The town was famous for its beautiful flower head-dresses and dolls. Yaksha-worship, and probably Sun-worship too, was in vogue there, and the place was inhabited by many Brāhmaṇas.—M.C.

246. Sankalia, H.D. :—*Pre-History and Early History of Kutch.*

JGRS, XXX, No. 4/120, Oct. 1968, pp. 233-51.

Gives an account of the pre-history and early history of Kutch (c. 1000 B.C.—1300 A.D.) on the basis of stone tools found in the pebbly river deposit, in December, 1967, and concludes that the earliest inhabitants of Kutch were hunters and food-gatherers living upon fruits and edible roots and wild animals.—D.A.



247. Sankaranarayanan, S. :—*New Light on the Genealogy and Chronology of the Viṣṇukunḍins*.

JOIB, XVI, No. 4, 1967, pp. 375-81.

The genealogy of the Viṣṇukunḍins has been prepared by scholars like H. Krishna Sastri, D.C. Sircar, Nilakantha Sastri, etc., in different ways. However, in the light of the two new sets of copper-plate charters recently found, the following genealogy is now offered with revised chronology : (1) Indravarman I (c. 400-15 A.D.) ; (2) Mādhavarman I (c. 415-30 A.D.) ; (3) Govindavarman I (c. 430-70 A.D.) ; (4) Mādhavarman II (c. 470-520 A.D.) ; (5) Vikramendravarman (c. 520-25 A.D.) ; (6) *Satyāśraya* Indra (bhaṭṭāraka)-varman II (c. 525-55 A.D.) ; (7) Vikramendra-bhaṭṭāraka-varman, *Uttamāśraya* (c. 555-70 A.D.) ; (8) *Vikramāśraya* Govindavarman II (c. 570-77 A.D.) ; and (9) *Janāśraya* Mādhavarman IV (c. 577-625 A.D.) :—M.C.

248. Sarkar, Himansu Bhusan :—*The Homeland of Prince Vijayasimha—A Reassessment of the Story*.

JASC, IX, No. 2, 1967, pp. 134-47.

The earliest record to connect Bengal with Greater India is the story of Vijayasimha's advent to Ceylon. The episode, related in the two Ceylonese chronicles *Dīpavaṃśa* and *Mahāvamśa*, is believed by many to contain a kernel of historical truth. A close study of these sources enables one to locate the homeland of Prince Vijaya in W. Bengal rather than in Gujrat. The opening of the story with the king of the Vaṅgas, the parentage and marriage relations of Vijaya, the geographical course of his itinerary, and his relations with Lāḷa (Rāḍha), Vaṅga and the Lower Gangetic Valley till the end of his life, almost decisively prove W. Bengal to be his native place. The thesis of Prof. S.K. Chatterji and others, trying to show his Gujrat-origin on linguistic grounds, does not bear close scrutiny. It may be noted *en passant* that, although the line of Prince Vijaya once passes through the female line, the blood connection of Prince Siḥabāhu of Lāḷa with the king Devānāmpīya Tissa (247-207 B.C.) of the ancient Moriya clan is beyond question. Enterprising scholars have tried to identify Vijayasimha's homeland Siḥapura or Siṃhapura with Singur of the Serampore subdivision, Dist. Hooghly, W. Bengal.—M.C.

249. Saxena, Dwarka Parshad :—*Jala-Plāvana Eka Aitiḥāsika Ghaṭanā*. (*The Deluge—A Historical Fact*) (in Hindi)

JGJRI, XXVI, Pts. 1-3, 1970, pp. 747-56.

The 'Deluge' (*Ogha* of the *Śatapatha Brāhmaṇa* or *pralaya* of the *Purāṇas*) occupies a very important place in the ancient history of the



world at large. Direct and indirect references to this overwhelming catastrophe in the beginning of human history together with abundant mythological tales relating to the same in the Veda-Brāhmaṇa literature, the Epics and the Purāṇas, the Buddhist and Jain works, as also in the Bible and the Quorān, and in the classical accounts of Greece, Babylonia, Sumeria Chaldea, Lithuania, China, Mālaya, Indo-China, New Guinea, *etc.*, leave us in no doubt whatsoever of its acutal occurrence in the hoary past. Human existence, indeed, was saved from complete annihilation by the efforts of a great soul, variously called *Manu*, *Nūh*, *etc.*—M.C.

250. Shah, U.P. :—*Some Aspects of the Rāmagupta Problem—A Reply to M.M. Mirashi.*

JOIB, XIX, Nos. 1-2, 1969, pp. 152-56.

There is still a paucity of evidence regarding the Rāmagupta problem, and all scholars have more or less conjectures to offer. The identification of Bhartṛhari with Rāmagupta is also conjectural, at least the possibility cannot be ruled out. The *Devī-Candraguptam* shows that a congenial relation existed between Rāmagupta and Chandragupta II, and that the former was not a coward but endowed with finer sentiments and a spirit of self-sacrifice and renunciation. The available extracts of the aforesaid work do not prove in any way the murder of Rāmagupta by his younger brother. The evidences of the Cambay, Sangli and Sanjan Plates cannot be taken to be historically decisive.—M.C.

251. Srinivasa Rao, B.V. :—*Glories of the Later Veeraśaiva Rulers of the Sangama Dynasty of Vijayanagar Empire.*

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 73-90.

The South Indian History of the period from 1419 A.D. to 1487 A.D. (corresponding from Śaka 1340-1341, Kali 4520-Chaitrādi Vikrama 1476-Meṣhādi-Solar year in Bengal 825, Kollam 593-594, Vilamba to Kali 4588, Śaka 1408-1409, Chaitrādi-Vikrama 1544, Meṣhādi-Solar year in Bengal 890, Kollam 661 A.D. Parābhava Saṁvatsara) records the glories of the later rulers of the Sangama dynasty of the Vijayanagara empire who were converts from Śaivism to Viraśaivism. These converted Viraśaiva rulers did their best in extending religious toleration, social upliftment and economic prosperity. But their Vaishṇava subordinates, *Saluvās*, who had matrimonial relationship with them, weakened them and captured the ruling power, and thereby started their Vaishṇava missionary work which enabled the famous Tirupathi temple of South India to spread the gospel of Śrī-Vaishṇavism in South India. The



*Saluvās* were indirectly responsible for building temples and extending charity to all educational and spiritual institutions to mark the glories of the Vīraśaiva Empire. But, in the end, the Vīraśaiva rulers unable to withstand the influence of Vaiṣṇavism in their empire, were converted to the Vaiṣṇavism of Śrī Rāmānuja group.—Author.

252. Thakur, Upendra :—*Some Problems of Hūṇa History*.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 695-702.

A refutation of some remarks made by Dr. R.C. Majumdar while reviewing the author's book entitled *The Hūṇas in India*. Answers to the following issues raised by Dr. Majumdar have been offered : (1) the identification of the country of Nābhāka (Aśoka's R.E. XIII); (2) Toramāṇa's conquest of republics like the Yaudheyas Mālavas, Madras, etc. ; as well as of places like Magadha, Vārānaśi and Kāuśāmbī; (3) whether Toramāṇa encouraged Vainyagupta against Narasiṃhagupta; (4) the identification of Ha-Kārākhyā and Bhakārākhyā with Toramāṇa and Narasiṃhagupta respectively; and (5) the equation Gurjaras=Hūṇas=foreigners.—M.C.

253. Thakur, Upendra :—*The Hūṇas and the Origin of Rajputs*.

JIH, XLVI, Pt. 2, August 1968, pp. 227-48.

The author examines various inscriptional and literary sources and establishes that the Hūṇas did not belong to the 36 clans of Rajputs and were never recognised as genuine Kṣatriyas despite their marital relations with the ruling Kṣatriya families. He discusses their social status and absorption in the vast bulk of Hinduism—D.A.

254. Upadhyaya, Basudeva :—*Indian Society in Post-Aśokan Age*.

JBRS, L, Pts. 1-4, Jan.-Dec. 1964, pp. 27-31.

According to the author, Aśoka, who is regarded as the greatest monarch in history, was not well-received by posterity and no tribute was paid to him by the people in later times. Post-Aśokan people did not favour a centralized government, but welcomed the domestic form of administration. There was no standing policy to be followed, and he had to send instructions to the officers after the conquest of Kalinga (Dhauḷi-Sep. R.E.I.).

Aśoka prohibited Vedic sacrifices, condemned the *samājas* (popular social festivals) and replaced the *bheri-ghoṣa* by *dharmā-ghoṣa*. Epigraphic



evidence shows that after the fall of the Mauryan empire, Vedic sacrifices became popular and *utsavas* and *samājas* were held to entertain the people. The Ayodhyā inscription of Dhanadeva, the Yūpa and Nandasa records of Rajputana, and the Nānāghaṭ cave inscription of Nāganikā, reveal the popularity of the Vedic sacrifices; whereas Khāravēla's Hāthigumphā cave inscription, the Śuṅga plastic art illustrated on the outer Prasenajit pillar of Bhārahut railing, and the artistic representations on the Sāñchi *torāṇa* give a clear idea of the contemporary society which was regaled by festivities, music, dance, concerts, etc. Even the Buddhist artists in later days endorsed and adapted the social tradition and popular feelings. The cause of the downfall of Maurya empire lay in the popular feeling against the ideology of Aśoka and the socio-political outlook of the Mauryan imperialism.—S.R.

255. Verma, O.P. :—*Administrative Machinery under the Yādavas*.

JOIB, XVII, No. 2, 1967, pp. 161-65.

The empire of the Yādavas (c. 950-1325 A.D.) at its zenith covered the southern Gujrat, Vidarbha, Mahārāṣṭra, western half of the former Hyderabad State, and the northern district of Mysore. A large part of this extensive territory was no doubt governed by a host of feudatories or vassals. But, for the sake of administrative convenience, the empire was divided into a number of units, such as *deśa*, *viṣaya*, *maṇḍala*, *khampaṇa* and *grāma*. The largest unit was *deśa*, and it was governed by a minister of the imperial ruler. Next was *maṇḍala*, e.g., Koṅkaṇa and jhādī-maṇḍala, governed by a feudatory called *Māṇḍalika* or *Mahāmaṇḍaleśvara*. *Viṣaya* formed a part of a province, equivalent to a district, and was also designated as *nāḍu* or *nāḍ*. *Khampaṇa* or *Kampaṇa* was probably a sub-division of a *Viṣaya* or district. Village or *grāma* naturally formed the smallest unit.—M.C.



## VII INDIA AND THE WORLD

256. Antonini, Chiara Silvi :—*Swāt and Central Asia*.

EW, XIX, Nos. 1-2, March-June 1969, pp. 100-115.

Examines the problem of the origin and homeland of the human group that inhabited the Swāt and central Asian territory before the arrival of Alexander the Great. The author brings to the specialists' attention some important comparisons and takes into consideration the general typology of the terracotta finds. He does not take into account chronological context and other basic attributes, i.e., the differentiations that the graveyards show, even in their homogeneity.—D.A.

257. Ghosh, Rajeshwari (Mrs.) :—*Bhīma in Indonesia*.

JASC, X, Nos. 1-4, 1968, pp. 49-55.

The stories of the *Mahābhārata* were adapted to suit the spiritual climate of Indonesia and modified to the requirements of the Wayang theatre. In this connection, two *lakons*, *Bima bungkus* and *Pāṇḍupada* are of interest. *Bima bungkus* relates to the peculiar circumstances of Bhīma's birth. Efforts to extract him from the womb failed and he was left at the field of Gaṇḍamayit. Uma's son Gajahsena succeeded in breaking the foetal enclosure and Bhīma was freed.

The *lukon Pāṇḍupapa* describes Bhīma's quest for his father's soul in the *kabāh Blagedaba*. The hell here is located in the form of a volcano in heaven. The most important work, however, is *Bhīmasūchī* or *Devaruchi* which expounds an aspect of Bhīma's character as the devout initiate and the master of esoteric wisdom. Devaruchi is the miniature self of Bhīma and is addressed as Jinarṣi, Ādi-Buddharṣi, Buddha-tattvarṣi, Janārdana and Vairocana. This becomes more interesting when we study it in the context of *Bhīmastava* found in Bāli.

What process of reasoning made Bhīma to occupy a venerable position is not known. The Bhīma cult alongwith the Agastya cult, etc., seems to be peculiar to Hindu Javanese religion. —S.R.

258. Gonda, Jan :—*Śiva in Indonesien (Śiva in Indonesia)* (in German).

WZKSO, XIV, 1970, pp. 1-31.

From 930 A.D. onwards we have a few works on Śaivism, the *Bhuvanakośa*, *Bhuvanasaṃkṣepa*, *Tattva-saṃ-nyāsa Mahāiṣṭana* and the



*Brhaspatitattva*. Texts of these books with old Javanese paraphrase not only provide us with an idea of Javanese Śaivism but also enlighten us on the Indian form of Śaivism existing in the period between Paurāṇic Śaivism and later religio-philosophical Śaiva system, i.e., Śaivasiddhānta. The *Brhaspatitattva* represents also the Yoga element in Śaiva-Siddhānta. The God *Bhaṭṭāra* (Batara) in Indonesia reminds us of God in Yoga Sūtra 1. 26. This *Batara Guru* is called Jagannātha, Paramēśvara, Umāpati, Nandīguru-Mahākarāṇa, etc. This form of Śaivism took a turn towards Bhairava cult, an amalgam with Śākta-Tantric cult. Counterpart of Meru-Mandara in Javanese mythology has been identified. The Javanese form of Śaivism is marked by a synthesis of Śiva cult with elements of Mahāyāna Buddhism. —G.B.

259. Marr, J.R. :—*Some Manuscripts in Grantha Script in Bangkok*.

BSOAS, XXXII, Pt. 2, 1969, pp. 281-322.

Examines some manuscripts in Grantha script deposited in the National Library in Bangkok. Many of the manuscripts are in two scripts, viz, Thai and South Indian Grantha, and they deal mostly with chants or recitations uttered by the Brāhmaṇas at royal ceremonies in Bangkok. —D.B.S.

260. Puri, B.N. :—*The Bhairava Worship in India and Indonesia*.

JIH, XLVII, Pt. I, April 1969, pp. 89-94.

A study of the Bhairava cult in India and Indonesia on the basis of the available literature and images. The Bhairava worship was a late Śaivite cult. Bhairava is usually depicted as the protector of the Universe with death trembling before him. The deity is shown as the killer of bad persons, as one who swallowed the sins of his devotees. The cult was associated with Tantricism. In Java it was traced both in its pure form associated with Śaivism, and also in the amalgamated form, eliminating distinction between Śaivism and Buddhism. In a still later phase in India, Bhairava became a peasant personification of the field genius. As a village deity he came to be worshipped in Bengal and Bombay, and throughout the agricultural district of northern and middle India as far as the Punjab. —H.A.P.

261. Rao, M. Basava :—*A Buddhist Image from China*.

JOIB, XVI, No. 3, 1967, pp. 249-50.

(vide No. 56).



- 2 2. Stacul, Giorgio :— *The Grey Pottery in the Swāt Valley and the Indo-Iranian Connections (c. 1500-300 B.C.)*

EW, XX, Nos. 1-2, March-June 1970, pp. 92-102.

(vide No. 78).



## VIII LAW, POLITY AND ADMINISTRATION

263. Aiyar, A S. Nataraja :—*Juristic Personality of Hindu Deities.*

JGJRI, XXVI, Pt. 4, 1970, pp. 87-94.

Quotes the remarks made by Sir S. Varadachariar in connection with the question of the juristic personality of the Hindu deities which is a well settled and admitted fact in Hindu law. Different views, viz, those expressed by Śaṅkara, Rāmānuja and Śabara, have been quoted to show the nature and aspects of the deity (*devatā*) and Deity (God). Now, a deity or *devatā* is a real personality, and by embodying himself in a *vigraha*, he can hold property too. According to Hindu law, therefore, the property vests in the idol as a juristic entity and the courts enforce the same by recognising the endowment and by protecting it. *Deva* is regarded as a sentient being in India.—M.C.

264. Betai, R.S. :—*State of Criminal Law in Manusmṛti.*

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 279-98.

Both Manu and Yājñavalkya enumerate eighteen titles of law, but more attention is paid to civil law than criminal. The purposes of criminal trials and punishments, according to Manu, are : (i) Preservation of Truth, (ii) Preservation of *Dharma*, (iii) Justice for its own sake, (iv) Protection of individual and social morality, (v) Protection and safety of individuals as well as the society, physically and in other ways, and (vi) The necessary satisfaction of revenge to be had, to the offended party. Prevention of offence is better than cure after an offence is already committed. Royal power and law should, therefore, be so very alert that people should be afraid of committing crimes. Manu is anxious (i) not to allow criminals to become habitual, and (ii) not to allow them to become socially unsettled, uprooted and outcastes after they have undergone the requisite punishments. A peculiar trait of the Laws and the legal punishments of Manu is that punishments vary according to caste, and of all, the Brāhmaṇas have the greatest number of concessions in and escapes from punishment.—M.C.

265. Bhattacharya, Bhabatosh :—*The Date of Govindānanda.*

JGJRI, XXIII, Pts. 1-4, Jan-Dec. 1967, pp. 13-17.

Over and above the following four *nibandhas* of Govindānanda, viz, (1) *Varṣakriyākaumudī* (V.K.K.) (2) *Dānakriyākaumudī* (D.K.K.)



(3) *Śrāddhakriyākaumudī* (Śr. K.K.) and (4) *Suddhikaumudī* (Ś.K.), there is a fifth *nibandha* of the same author called *Kriyākaumudī* (K.K.) quoted several times in Raghunandana's *Āhnikatattva*. But the editor not only hunt up those quotations and identify them in the incomplete *K.K. ms.* in the Asiatic Society but also wrongly equated the *Varṣakṛtya* mentioned several times in Raghunandana's other works with V.K.K. in his prefaces of the *V.K.K.* and *Śr. K.K.* He, however, noticed in his preface to *Ś.K.* Govindānanda's reference in this work to many intercalary months betwken Śaka years 1400 and 1457 (*i.e.*, 1478 and 1535 A.D.), which should be between 1397 and 1457 Śaka years (*i.e.* between 1475 and 1535 A.D.) and also utilized in his *V.K.K.* preface the concluding verse of the author's father, Gaṇapati Bhaṭṭa's unpublished *ms.* of the *Jyotiṣmatī*, definitely stating its composition in the year 4613 of the *Kali* era (=1512-13 of the Christian era) in his mature age.

During the next 62 years Rai Bahadur M.M. Chakravarti, MM. Dr. P.V. Kane, Dr. R.C. Hazra and Dr. S.C. Banerji in their respective papers or chapters on Govindānanda simply overlooked or partially utilized the two pieces of information from the *Jyotiṣmatī* or on the intercalary months but none of them cared to attach any importance to the *K.K.* information. It remained to Dr. Miss Vāṇī Chakravarti to hunt up the three *K.K.* quotations in the *Āhnikatattva* and identify them in the Society *ms.* of *K.K.* in her monograph, *Samāja-saṁskāraka Raghunandana* (Calcutta, 1964). She has also corrected the editor's misconception about *Varṣakṛtya* by identifying four quotations from the Society *ms.* of this work in several works of Raghunandana. The present writer has also shown that the *Varṣakṛtya* quotation in Raghunandana's *Malamāsatattva* prefaced by the word *Vidyāpati-kṛta-Varṣakṛtya*, is definitely from Vidyāpati's *Varṣakṛtya*.

The earlier limit of our author's period of literary activity is to be fixed at about 1512-13 A.D., the year of composition of his father's work. As the *D.K.K.* mentions *K.K.* in its colophon and is quoted in *Ś.K.*, which seems to have been composed shortly after 1535 A.D., it is reasonable to conclude that the *Śr. K.K.*, quoting *K.K.*, *D.K.K.* and *Ś.K.* and V.K.K. citing *Śr. K.K.* and *Ś.K.*, were composed in the next fifteen years and that our author flourished between 1510 and 1550 A.D.

—Author.

266. Bhattacharya, Bhabatosh :—*Caṇḍeśvara's Prescriptions on the Law of Marriage (as gathered from his Gṛhastha-ratnākara)*.

JORM, XXXVI, 1966-67, pp. 3-28.

The *Gṛhastha-ratnākara* of Caṇḍeśvara, a (14th century A.D.) was published in the *Bibliotheca Indica* under the editorship of the late MM. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar.



Kamalakrishna Smṛtīrtha. It originally consisted of 71 chapters, divided into three distinct portions, viz, civil (dealing with marriage), religious and sanitary. But as the colophon of the printed edition remarks that the last three chapters could not be copied owing to their absence in the model manuscripts, so that the edition abruptly ends in the middle of the 68th chapter on *tyājyātyājya*. The present writer published some parts of the missing portion in the *Indian Culture*, Vol. XIII, No. 4, Oct.-Dec. 1946, pp. 79-84, on the basis of an incomplete Poona manuscript of the work since incorporated as Appendix (D) of his *Studies in Nibandhas (Indian Studies, Past and Present, Calcutta, 1968)*.

Just two years before the present writer's publication of the aforesaid supplementary portion of the text of the *Gṛhasṭha-ratnākara*, an early 12th century work of similar contents minus the chapters on sanitary regulations, entitled the *Gṛhasṭha-Kāṇḍa* of the *Kṛtya-Kalpataru* of Lakṣmīdhara Bhaṭṭa of Kanauj was published in the Gaekwad's Oriental Series under the editorship of the late Rai Bahadur K.V. Rangaswami Aiyangar with an elaborate Introduction, wherein he has called the former work i.e. the *Gṛhasṭha-ratnākara* as a rehash only of the latter work, i.e., the *Gṛhasṭha-Kāṇḍa* and claimed to have consulted the former work for purposes of his edition. The present writer has refuted Rangaswami's first statement and disproved his second statement, in-as-much as palpable errors have crept into his edition, which could have been corrected, had he really consulted the edition of the *Gṛhasṭha-ratnākara*. The paper contains the description, after Caṇḍeśvara in the marriage portion (pp. 4-110) of his work, of the following fourteen topics :—

(1) Householdership; (2) Determination of girls, fit and unfit for marriage; (3) Selection of the bridegroom; (4) Intercaste marriage; (5) Fixing of the marriageable ages of the bridegroom and the bride; (6) Persons eligible to give away maidens in marriage; (7) Self-choice of the bridegroom by a bride; (8) Rites of marriage; (9) Different forms of marriage with their characteristics; (10) Relative merits and demerits of the several forms of marriage and the consummation of marriages solemnised in different ages of the parties; (11) Supersession of the first wife, when permissible; (12) Marriage of the younger brother or sister, whose elders are unmarried; (13) Kindling of the domestic fire; and (14) Beginning and continuance of the *agnihotra* (along with the wife even after she has turned adulterous).—Author.

267. Bhattacharya, Bhabatosh :—*The sanitary regulations prescribed by Caṇḍeśvara in his Gṛhasṭha-ratnākara.*

VUOJ, X, Jan.-Dec. 1967, pp. 37-45.

Out of the fourteen chapters, covering pages 136-149, 172-222 and 309-413 in the *Gṛhasṭha-ratnākara*, concerning the sanitary regulations,



five chapters deal with toilet and morning and ceremonial ablutions, the next six chapters with partaking of meals, list of persons, food offered by whom is not to be accepted by a virtuous Brāhmaṇa, along with the division of food into edible and unedible, the latter topic dealing with the meat of beasts and birds, fish and milk, fit to be eaten or drunk; partaking or forsaking meat on special occasions and rules about slaughter of animals and the general prohibition of drinking liquor, while the remaining three chapters are indirectly concerned with health, such as taking rest after eating, the duties of a menstruating woman and actions recommended and prohibited on special *tithis*.—Author.

268. Burrow, T. :—*Cāṇakya and Kauṭalya*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 17-31.

Purports to examine the validity of the equation : Cāṇakya = Kauṭalya = Viṣṇugupta. The views of scholars like Jolly, Keith, Winternitz, Jacobi, K.C. Ojha, R.P. Kangle, Udayavir Sastri, P.V. Kane, D.D. Kosambi, T.G. Shastri, etc., have been discussed; and the evidences of works like the *Mṛccha kaṭīka*, Jain *Nandīsutta* the *Bṛhatkathā* of Guṇāḍhya, Hemacandra's *Parīśiṣṭaparvan*, Hariṣeṇa's *Bṛhatkathākośa*, the *Mahāvamśa* with its *īkā* and the *Culavamśa*, the *Kāśikā*, Kṣīrasvāmin's commentary on the *Amarakośa* etc., have been pressed into service for the identification, time period and the *gotra*-problems relating to Cāṇakya, Kauṭalya and Viṣṇugupta, the author finally agrees with Johnston that Cāṇakya, the Mauryan minister, and Kauṭalya, the writer on politics, were two different individuals, separated from each other by a considerable period of time; and that Viṣṇugupta was the personal name of Kauṭalya. The names *Kauṭalya* and *Kauṭilya* have been discussed.—M.C.

269. Chakravorty, Bani. :—*Śrīnātha Ācārya-Cūdāmāṇi, the Target of Govindānanda's attack*.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 51-60.

Śrīnātha, Govindānanda and Raghunandana were the triumvirate of Bengali writers of Navya-Smṛti in the 15th century A.D. Śrīnātha intends to save the Brahmanical rites and ceremonies from the various onslaughts composing his treatises and thus so moulded the mind of his pupil Raghunandana, that he might be able to protect the Brahmanical *dharma* and the Hindu society from those outrages. But Govindānanda tried his utmost to gain outstanding fame as a writer in Smṛti-Śāstra. He looked upon Śrīnātha as his great rival who stood in the way of establishing his own views among his pupils and hampered his popularity. For this reason Govindānanda always tried to refute the views



of Śrīnātha by calling them as modern views (*ādhunikamata*) in his different treatises. But his attempts did not prove to be very successful, because his compilation did not satisfy the crying needs of the then disturbed Hindu Society of Bengal from international and external outrages and invasions of Buddhism, Jainism, Tāntrism and Islam.

On the other hand, Raghunandana carried into effect his teacher's attempts to save Bengal Brāhmaṇism and having buried his teacher in oblivion, he became well-known as a great social and religious reformer in Bengal.— Author.

270. Derrett, J. Duncan M. : — *Showing a Big Bull : A Piece of Hypocrisy in the Mitākṣarā ?*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 45-53.

Deals with the interpretation of a particular verse of the *Yājñavalkya Smṛti* (I.109) where it is said that the host should “make available (*upakalpayet*) to a *Śrotriya* (guest) a large ox or a large goat, kindly treatment, precedence, sweet food and courteous speech”. Vijñāneśvara comments on the above that the guest had neither the option to take the animal nor eat it; and that the offer was just a formal one for the pleasure of the guest. The reason, he says, is two fold : there are not enough oxen for every *Śrotriya* to be given one; and such slaughter is against the public opinion or *lokācāra*. There are, however, differences on this issue amongst others, e.g., Viśvarūpa, Śūlapāṇi Vīramitrodaya and Aparārka. Although the correct meaning of the text should be that the guest was free to exercise his option whether to kill the animal or not, the explanation of Vijñāneśvara is not indeed an example of hypocrisy, but a very intelligent solution to the problem in conformity with the trends of the age.—M.C.

271. Gurumurthi, S. : — *The Ghaṭikā at Kāñchī*.

BV, XXVIII, Nos. 1-4, 1968, pp. 30-35.

Of all the *Ghaṭikās* in South India, the one which existed in Kāñchī during the days of the Pallavas was more important from the points of view of education and politics. The earliest reference to the *Ghaṭikā* is found in the Tālguṇḍa Pillar inscription of the Kadamba King Kākusthavastnan (350 A.D.). It was housed in the premises of the Kailāsanātha temple. Mayūraśarman entered the *Ghaṭikā* along with his *Guru* to complete his Vedic studies. The *Ghaṭikā* did function not only as an institution of advanced studies but also as an electoral college, taking leading part in the administration of the country. We are told in an inscription that the *Ghaṭikaiyar* of Kāñchī (members of the *Ghaṭikā*)



took part in the events leading to the accession of the Pallava king, Nandivarman Pallavamalla.—Author.

272. Krishan, Y. :—*Was it permissible for a Saṁnyāsī (Monk) to revert to lay life?*

ABORI, L, Pts. 1-4, 1969, pp. 75-89.

It is a common belief among scholars that the vows of a *saṁnyāsī* a Buddhist *bhikṣu* or a Jain *yati* were not irrevocable. They were considered "free at any moment without blame to discard (their) robes and return to the world." This view of the flexible and revocable nature of renunciation, of course, finds confirmation in the Buddhist monastic practices in Ceylon, Burma, Thailand and China. But whatever might have been the position outside India, so far as this country is concerned, a *saṁnyāsī* or a monk was permanently bound to the cloister. The view that Indian monks could revert to lay life, is not based on any scriptural authority or historical evidence, and is contrary to Hindu law that governed all the religious communities in India. In fact the scriptures and Hindu law considered reversion to the life of a *grhasītha* as apostasy involving grave moral turpitude and social disqualification—M.C.

273. Mazumdar, Bhakat Prasad :—*Political Theory and Practice in the Mālava and Yaudheya Republics.*

JIH, XLVII, Pt. 2, Aug. 1969, pp. 303-12.

The author on the basis of the literary and epigraphical evidences, brings to light how the migration from place to place was responsible for bringing about considerable change in the Republican Mālava and Yaudheya states, although that contributed to the survival of the Republic also.—P.G.

274. Mishra, Rudra Kanta :—*A Critical Evaluation of the Theory and Practice of Kingship as Revealed in the Raghuvamśa.*

JGJRI, XXIII, Pts. 1-4, Jan. Dec. 1967, pp. 113-46.

The king strictly followed the code of righteous conduct befitting high status. Public opinion found considerable expression and scope in the Peoples' Council. The Assembly of Ministers actually run the administration and it even superseded the king during emergencies. The well-organised Secret Service acquainted the sovereign with the latest situations in the political and social spheres. The *Saurājya* (welfare government) was well-known for economic prosperity, patronisation of arts and festivals, affluent trade and commerce, absolute



protection of public and private property, liberal grant-in-aids to the needy, and a vigorous upholding of moral and spiritual values. The strong, impartial and easily accessible judiciary had eradicated the unlawful offences. Taxes on personal holdings (both agricultural and otherwise), the mines and forests, and gifts from citizens and the tributary kings continuously filled the State Treasury. The large army proportionate to the huge empire comprised of four main divisions. The *Raghuvamśin* was a great leader noted for successful statesmanship. This kingship, thus, had, in practice, all the benefits of an organised democracy in a welfare state.—Author.

275. Misra, S.D. :—*Samāja in Ancient Indian Literature and Inscriptions.*

BAHA, No. 1, 1967, pp. 51-60.

Etymologically *samāja* means 'an assemblage of people' or 'a contest'. The earliest form of *samāja* is *samana* of the R̥gveda, which appears to have been a seasonal festival held at the beginning of summer (*samā*). The *Dharmaśāstras* forbid students to attend a *samāja* which sometimes consisted of undesirable activities. In the *Rāmāyaṇa*, *samāja* and *utsava* are spoken together consisting of dramas and dancing for public entertainment. In the *Mahābhārata*, *samāja* figures as a Śiva festival, but secular *samāja* was more popular.

The word *samajyā* in Pāṇini is explained by Kātyāyana and Patañjali as 'a place where people flock together'. The Buddhist *jātakas*, mention *samajjā* in which there were dramatic and musical performances. Candragupta Maurya used to hold an annual festival for animal fights, chariot-races etc. In the *Arthaśāstra*, *samāja* occurs in combination with *yātrā*, *utsava* and *pravahana* in which there was sometimes unrestricted drinking of wine for four days.

In the Hāthigumphā cave inscription, King Khāravela entertained the citizens with *darpa*, *nṛtya*, *gīta*, *vātira* and by organization of *utsava* and *samāja* (jovial gathering). *Samāja* retained its popularity upto the age of the Purāṇas and even upto the mediaeval period.—S.R.

276. Mitra, Sisir Kumar :—*Economic Ideas and Institutions of Ancient India.*

BRMIC, XVII, Pt. 3, March 1966, pp. 76-82.

The authors of *Mahābhārata*, *Arthaśāstra* and *Nīti* digests were fully conscious of the economic laws and formulated definite regulations to guide the socio-economic life of the community. Kauṭilya observes



that the acquisition of wealth, its secured possession, its multiplication by financial operations and its utilization are for the welfare of the community. *Vārtā* dealt with primary occupations like agriculture, cattle-breeding and trade.

In social sphere, the aim of an individual was the attainment of *Caturvarga*. Though superiority of *Dharma* was recognised, *artha* (wealth) was considered to be the prime mover from practical point of view. Economics is studied from four angles—production, consumption, distribution and exchange. While land is the source of all wealth, the importance of labour is equally emphasised in the *Arthaśāstra*.

Agriculture and cattle-breeding received pre-eminence in the rural economics of the country.

Mining and currency were exclusively state enterprises. A net-work of roads and arterial connections between the production centres existed. The wealthy merchants (*śreṣṭhin*) were the bankers.—S.R.

277. Morkhandikar, R.S. :—*The Theory of Resistance in Ancient India*.

MUJ, IX, No. 1, July, 1969, pp. 169-77.

The author concludes that the extracts from the ancient Indian texts fall short of being a consistent theory. "It does not work out any philosophy of resistance nor does it base the right to revolt on any clear conception of human rights." The theory of passive resistance was also not adequately developed in ancient India.—P.G.

278. Neog, Maheswar :—*The Hari-Smṛti-Sudhāṅkura of Raghunandana*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 599-604.

A manuscript copy (dated 1765 Śaka or 1843 A.D.) of the *Hari-smṛti-sudhāṅkura* (HSS) of Raghunandana of Gauḍadeśa has been discovered in Assam. It is a work simultaneously on the Caitanya school of thought and music; and has been utilised by Yadupati, an early Assamese author on music, in his work *Vādyapradīpa*. The HSS quotes freely from the *Śaṅgītadāmodara* of Śubhaṅkara Kavi, and its real purpose is to show the proper way of *Samkīrtana* (*rāgarāgiṇī-yukta-Hari-kīrtana*) which gives supreme bliss. After a short exposition of the Vedāntic thought and *bhakti*, Sudhāṅkura relates the *līlā* of Kṛṣṇa, his childhood frolics and youthful dalliances and finally discusses the various *rāgas* and *rāgiṇīs*, the five constituents of music and the seven *bhāvas* of lyrical themes concerning seven different stages in Kṛṣṇa's early life and his relation with Rādhā.—M.C.



279. Ojha, K.C. :—*The Date of the Arthaśāstra*.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 743-46.

It is now almost established that the *Arthaśāstra* is a work of the early centuries of the Christian era. Even so, some scholars, notably Shri R.P. Kangle are still of the opinion that the work belongs to the time of Chandragupta Maurya. But the author argues, the reference to *chīnabhūmi* and *chīnapaṭṭa* therein, and the *bhāṣya* style of its composition, together with certain other factors, clearly show that Kauṭīliya *Arthaśāstra* in its present form is indeed a redaction of the vast earlier *Arthaśāstra* literature, and this was done by Viṣṇugupta in c. 600 A.D.—M.C.

280. Sternbach, Ludwik :—*The Cāṇakya's Collections and Nārāyaṇa's Hitopadeśa ; An Additional Comment*.

JAOS, 87, No. 3, Sept. 1967, pp. 306-08.

Aims at a refutation of the following statements made by Prof. Ingalls in his study entitled *The Cāṇakya's Collections and Nārāyaṇa's Hitopadeśa* (JAOS, 86, I. pp. 1-19), while discussing the author's *Cāṇakya Nīti Text Tradition and Hitopadeśa and its Sources* : (1) That it was Cāṇakya's collections of sayings that borrowed from the *Hitopadeśa* and not the other way round; (2) That the Cv version is the oldest of all the Cāṇakya's versions; and (3) "That the textually reliable recensions of Cāṇakya's collections that we have before us, that is the four texts Cv, CV, CN and CR are later than Nārāyaṇa and have been filtered through his composition". In fact, to come to any conclusions as to the dating of the *Hitopadeśa* by utilizing the different versions of any collections of maxims and sayings and by utilizing statistical compilations of this material seems to be very risky, doubtful and liable to criticism. To date any of the versions of Cāṇakya's saying is, in the first place, an impossible task; secondly, of secondary importance.—M.C.

281. Sternbach, Ludwik :—*Quotations from the Kauṭīliya-Arthaśāstra, I*.

JAOS, 88, No. 3, Sept. 1968, pp. 495-520.

The author deals exclusively with some of those verses of Kauṭīliya's *Arthaśāstra* (KA) that are quoted sporadically in various Sanskrit treatises. The study is divided into three parts. Part I deals with the quotations of KA in the *Subhāṣitasāṅgrahas* like the little-known *Sūktiratnahāra*; part II with quotations in other works of Sanskrit literature, e.g., the *Dharmaśāstras* and *nibandhas*, the *Pañcatantra*, the works of Bhāsa and Kālidāsa, the Vātsyāyana-*Bhāṣya* on the *Nyāyadarśana*, the *Kāmasūtra*, etc.; and part III aims at presenting an exhaustive



and critical analysis of the 47 verses cited in parts I and II, 31 of which are discussed in this issue of the journal.—M.C.

282. Sternbach, Ludwik :—*Quotations from the Kauṭīliya-Arthaśāstra, Pt. II.*

JAOS, 81, No. 4, Dec. 1968, pp. 717-27.

This is the concluding portion of the author's learned article continued from the previous issue. It offers a critical and comparative study of the remaining of 16 verses (Nos. 32-47) from the *Arthaśāstra* of Kauṭīliya that are quoted in subsequent Sanskrit manuals.—M.C.

283. Schlingloff, Dieter :—*Bhūmigṛha.*

JOIB, XVII, No. 4, 1968, pp. 345-52.

The author explains the passage of the Kauṭīliya *Arthaśāstra* which prescribes the construction of an underground chamber (*bhūmigṛha*). He shows various references to the *bhūmigṛha* in the Sanskrit literature and discusses in detail the construction as well as the importance of the *bhūmigṛha* on the basis of archaeological records.—S.N.S.

284. Thakur, Upendra :—*Caṇḍeśvara and his Rājanītiratnākara.*

VIJ, VII, Pts. 1-2, 1969, pp. 56-68.

Examines in detail Caṇḍeśvara's identity, time, politics and administration on the basis of his *Rājanītiratnākara*. The author has based his study on a number of contemporary sources.—D.A.

285. Trautmann, Thomas. R. :—*A Metrical Original for the Kauṭīliya Arthaśāstra ?*

JAOS, 88, No. 2, June. 1968, pp. 347-49.

Daṇḍin (*Daśakumāracarita*, 8th ucchhvāsa) says, "the science of polity has been compiled in 6,000 ślokas for the Maurya by the learned Viṣṇugupta." This passage was seized upon by D.R. Bhandarkar several decades ago as evidence that the *Kauṭīliya Arthaśāstra* once existed in verse, and again recently by Dr. T. Wilhelm. L. Sternbach has also advanced an alternative view that Daṇḍin here "refers probably to Kauṭīliya- Cāṇakya Viṣṇugupta, the moralist, who was author, or was considered as author, of thousands of sayings, aphorisms, and maxims which were known to exist under the name of Cāṇakya and were collected in six different versions of Cāṇakya's aphorisms," The present note



shows that both these theories are untenable. Dr. Wilhelm, however, has recently abandoned his theory.—M.C.

286. Yudhisthira :—*Allahabad High Court and the Mitākṣarā*,

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 151-58.

Some earlier decisions (1866-69) of the first court which settled Hindu Law for years to come on matters where either there was a conflict of opinion in the *Mitākṣarā*, or where it was silent or had laid down only a moral, instead of legal, rule. Matters chosen relate to: Inheritance: nature of obstructed heritage, effect of mutual agreement to alter the rule of survivorship, alienative of ancestral property and reversioners; Wills: extension of the principle of an unequal division; Widow's property: nature of possession and courts' power to dispossess her competence to surrender her estate, nature of the property received by her on partition during her husband's life-time; debts: father's creditor's right to claim debt against son's alienees, widow's right to alienate for repayment of debts.—Author.



## IX LINGUISTICS AND GRAMMAR

287. Abdul, Azim :—*Khan-i Arzu's observations on the Relationship of Sanskrit and Persian.*

ZDMG, 119, Pt. 2, 1970, pp. 261-69.

Khan-i Arzu observed systematic correspondence between Sanskrit and Persian mainly on phonological, but also on morphological and semantic levels, and he was the first to make an explicit statement that there is linguistic agreement between these languages. He, however, did not postulate a single source for the two languages. Sir William Jones was not aware of Khan-i Arzu's discovery.—K.D.S.

288. Abhyankar, K.V. :—*Accent in Sanskrit.*

ABORI, L, Pts. 1-4, 1969, pp. 41-55.

Various points have been discussed, some of which are as follows :—

Accent as essential factor of language, five types of accents, reference to the syllabic, the sentential and the metrical accents in the *Aṣṭādhyāyī*, the original verse text of *Ṛgveda*, scrutiny of the *Puruṣa-sūkta* and the *Pavamāna sūkta*, critical observations on Esteller's theory, importance of accents and pauses.—K.D.S.

289. Abhyankar, K.V. :—*A Brief Note on the Chronological Order of the Phīṭ-sūtras, the Uṇādi-sūtras and the Aṣṭādhyāyī.*

JOIB, XIX, No. 4, 1970, pp. 331-32.

When Sanskrit was the spoken language of all the people, very general rules about accents were given by Śāntanava merely for the guidance of scholars. Thereafter, the *Uṇādi-sūtras* were composed in the manner of the etymologists, where in the treatment was limited to the *yogarūḍha* words. A few centuries later a systematic grammar of the Sanskrit language was written by Pāṇini, wherein the treatment is limited to the derived or *yaugika* words and their formation.—K.D.S.

290. Al-George, Sergiu :—*The Semiosis of Zero according to Pāṇini*

EW, XVII, Nos. 1-2, March-June 1967, pp. 115-24.

An elaborate discussion of 'lopa' of Pāṇini as compared with Zero element of Western Structuralists viewed from both grammatical and



non-grammatical aspects. Views of authors like Patañjali, Bloomfield, Saussure and Liebhich have also been taken into account.—N.D.G.

291. Al-George, Sergiu :—*The Extra-Linguistic Origin of Pāṇini's Syntactic Categories and their Linguistic Accuracy.*

JOIB, XVIII, Nos. 1-2, 1968, pp. 1-7.

The author is of the opinion that inspite of the surprising and consistent anticipations of our modern structuralist linguistics that we find in Pāṇini's thinking, it would be a gross misunderstanding to admit that his conceptions and descriptive methods are those of a linguist conceived after our modern image.—K.D.S.

292. Aklujkar, Ashok :—*Ancient Indian Semantics.*

ABORI, LI, Pts. 1-4, 1970, pp. 11-29.

Efforts to determine the meanings and etymologies of Vedic words had begun even before Yāska. The *Prātiśākhya*s had noted the changes in pronunciation with great zeal. The grammarians had brought to notice the changes in forms. The writers of Prākṛit grammars had essentially used the technique of postulating a common form when they treated Sanskrit forms as *prakṛti* (the original) and *Prākṛta* forms as *Vikṛti* (the derivative) of Sanskrit forms. The phenomenon of *nirūḍha-lakṣaṇā* had been noticed. Still, nothing that would resemble the western historical semantics developed in India.—K.D.S.

293. Bailey, H.W. :—*Avesta and Śaka.*

IIJ, XI, No. 4, 1969, pp. 289-92.

Users of the Zoroastrian Pahlavī translations of the Avesta are familiar with its unmethodical etymologies beside its other often excellent non-etymological interpretations. The notes presented in this paper point out how the Śaka language of Khotan assists in a similar case.

—K.D.Ś.

294. Basavaradhya, N. :—*Kannaḍa Dictionary.*

JGJRI, XXVI, Pt. 4, 1970, pp. 81-86.

The Kannaḍa Sāhitya Pariṣat has undertaken a stupendous task of preparing a Kannaḍa Dictionary based on historical principles. It will be the first comprehensive and scientific dictionary of the Kannaḍa language, with the application of modern linguistic methods.

—K.D.S.



295. Brockington, John :— *The Verbal System of the Rāmāyaṇa*.

JOIB, XIX, Nos. 1-2, 1969, pp. 1-34.

The author has discussed exhaustively the roots, use of voice, irregularities of conjugation and endings, the present system, the future system, the past tenses, non-finite forms and the secondary conjugations occurring in the Rāmāyaṇa.—K.D.S.

296. Brockington, John :—*The Nominal System of the Rāmāyaṇa*.

JOIB, XIX, No. 4, 1970, pp. 369-415,

The frequency and type of nominal compounds is symptomatic of a relatively simple language, standing in many respects between the language of the Brāhmaṇas and early Sūtras and the classical language, in which the differences from the form of the language is described by Pāṇini, fall mainly into certain well-defined categories, indicating that they belong to a genuine dialectal form of the language.

—K.D.S.

297. Cardona, George :—*Some Principles of Pāṇini's Grammar*.

JIP, I, No. 1, Oct. 1970, pp. 40-74.

The introduction of affixes and augments, which condition sound replacements, necessarily precede the latter. Bracketing whereby an operation whose condition is internally relative to a condition, causing another operation applies prior to the latter. The derivational pre-history of a form is pertinent to the operations which apply to it. A rule R 2 is said to block an R 1, if in a given domain R 1 tentatively applies, wherever R 2 can apply, while R 2 would be vacuous if R 1 applied.—K.D.S.

298. Cardona, George :—*Pāṇini's Syntactic Categories*.

JOIB, XVI, No. 3, 1967, pp. 201-15.

The views of Bruno Liebich (1885), W.D. Whitney (1893), B. Faddegon (1936), S. Al-George (1957), Mme. R. Rocher (1964) about Pāṇini's treatment of *kāraḥ* have been referred. The author, not following their views, has reconsidered Pāṇini's actual statements concerning *kāraḥ* and his way of deriving case forms. The syntactic categorization discussed in this paper attests once more to the extreme ingenuity and acumen of Pāṇini.—K.D.S.



299. Cardona, George :—*A Note on Pāṇini's Technical Vocabulary.*

JOIB, XIX, No. 3, 1970, pp. 195-212.

Early ritual literature shows no evidence of a standardized technical vocabulary which would reflect a syntactic analysis comparable to Pāṇini's. Nor would the general views of grammarians and ritualists support an assertion that *kāraka* classification of Pāṇini represents an analysis based on the categories of the ritual.—K.D.S.

300. Dange, Sadashiv A. :—*Try'ambaka*

JOIB, XIX, No. 3, March 1970, pp. 223-27.

The concept of '*amba*' is examined, and it is proved that the word '*try'ambaka*', in the original sense, denoted the "water-eye" and that this concept is in reality that of the cosmic "water-fire" at three regions, viz, the heaven, the Mid-region and the terrestrial. At all these regions the association of the fire with water is seen.—Author.

301. Dange, Sadashiv A. :—*Dampatī and Patnī.*

VSMN, Annual No., 1968, pp. 158-71.

The paper examines all Vedic and certain non-Vedic occurrences of the word *pati*, and the part *dam*; and proves that the word *dam* is not equivalent to *jāyā* as is generally seen in the derivation of the compound *dampatī*. The word *pati* is both masculine and feminine; and the word *dampatī* indicates the "lordship" of the house. The word comes also as an epithet of the gods that are both males. The original root is  $\sqrt{pat}$ , to lord over.—Author.

302. Dange Sadashiv A. :—*Vowel-shortening and the Sanskrit Sandhi.*

VSMN, Annual No., 1969, pp. 211-17.

Examines the tendency of the last vowel of the first word getting shortened in the *sandhi*-s of Sanskrit words. Proves that the *sandhi* (i.e. vowel-sandhi) nullifies the difference between the final short and long vowels of the first member. Cases of such shortening, without further *sandhi*, are noted, suggesting the trait to be dependent on geographical difference.—Author.

303. Dange, Sadashiv A. :—*The terms gotra and yuvan (their social significance).*

VSMN, Annual No., 1970, pp. 15-19.

The Indian grammarians took a keen note of the above terms and their relative implications. Under the context, the paper studies the



social implication of these terms, comparing the modern usage of similar terms.—Author.

304. Dange, Sadashiv A. :—*Some peculiarities of the Eastern dialect according to Pāṇini.*

VSMN, Annual No., 1970, pp. 174-98.

Takes a survey of the aphorisms where there is a clear mention of the easterners in the *Aṣṭādhyāyī* of Pāṇini, and marks the general peculiarities of the speech habits of the then easterners. Modern trends are compared.—Author.

305. Emeneau, M.B. :—*An Indic Etymology.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 55-57.

The author hypothesizes that the numerous Kannaḍa-Marathi borrowings were the matrix within which the Draviḍian word *tarvaṭa* penetrated into Indo-Aryan. This hypothesis goes to explain its origin in Indo-Aryan.—K.D.S.

306. Emeneau, M.B. :—*Sanskrit Syntactic Particles—kila, khalu, nūnam.*

IIJ, XI, No. 4, 1969, pp. 241-68.

Discusses the meanings of the above syntactic particles. Early classical texts, especially Aśvaghoṣa's *kāvya*s and five of Kālidāsa's works and critically edited Mahābhārata, have been investigated. The author has concentrated on the later usage than to work back to the Vedic. Attempts are also made to find evidence in the lexicographies and commentaries and in crucial or particularly revealing textual passages, to decide meanings of these terms as exactly as possible.—K.D.S.

307. Ghosal, S.N. :—*A Note on the Genesis of the word Zangra in Avestan.*

ABORI, LI, Pts. 1-4, 1970, pp. 203-05.

It is possible to assume that the Indo-Iranian correspondent of the word *anghri* of Sanskrit became extinct in old Iranian; but prior to its disappearance it might have left the liquid element *r zanga*, which is direct descendant of Indo-European *ghengh*. The latter imbibed it and developed it as *zangra* in Avestan. Also the predecessor of the Avestan *zanga* and not *zanga* itself absorbed the liquid element from the Indo-Iranian correspondent of the word *anghri* of Sanskrit.—K.D.S.



308. Ghosal, S.N. :—*The Genitive in the Role of the Non-Genitive.*

JOIB, XVI, No. 4, 1967, pp. 296-314,

The views of Jacobi that the origin of affixes—*ho*, *hu*, the exclusive terminations of Eastern Apabhraṃśa in the nominative and accusative singular by assuming the extension of the *a*-stems, and of Shahidullah's endeavour to explain the case-suffix *-ha* in the nominative and the accusative singular in the mystic songs of the Dohās have been refuted. It is propounded that the suffixes—*ho*, *hu* and *ha* are the suffixes of the genitive, which now occupy the places of nominative and accusative. The author is of the opinion that in the history of the speech, the use of the genitive became restricted to the nominative plural only in various New Indo-Aryans.—K.D.S.

309. Ghosal, S.N. :—*The Plural Form as the Basis of the Stems.*

JOIB, XVII, No. 3, 1968, pp. 240-46.

The author states that when the consonantal stems of Sanskrit were transformed into the vocalic ones in Prakrit, the nom. plural forms of the former supplied the bases; these were vowel-endings in nature and were inflected like the common vocalic *a*-stems of the nouns. In the formation of the stems some influence might have come from the forms of the acc. singular and nom.-acc. dual of the consonantal stems, which showed identical forms in the same cases with the vocalic *a*-stems.—K.D.S.

310. Ghosal, S.N. :—*The Sanskrit-Conjuncts of more than two Consonants and an aspect of their Development in Prakrit.*

JOIB, XVII, No. 4, 1968, pp. 428-33.

In some consonants comprising more than two consonants, it is possible to assume the assimilation of all the constituents. In the development of the Prakrit forms, there has happened the suppression of a consonant, while the consonant-clusters of such words underwent transformation in Prakrit. The neglect of a consonant within a group on some occasions has been admitted both by Pischel and Geiger.—K.D.S.

311. Ghosal, S.N. :—*The Ārṣa Prakrit as Hemacandra Viewed it.*

JOIB, XVIII, No. 4, 1969, pp. 304-14.

Hemacandra viewed Ārṣa Prakrit as identical with Ardha-Māgadhī. He described its features in his grammar incidentally. An attempt has



been made to collect all fragmentary statements and thus to consider Hemacandra's ideas about this speech, incidentally assessing as to how far it agreed with traditional views.—K.D.S.

312. Ghosal, S.N. :—*On the Etymology of the Prakrit vocable Pora.*

VII, V, Pt. 1, 1967, pp. 38-41.

Anaptyxis may be presumed to have been at work through which *parvan* will become *paruva* at the initial stage. Then, by the process of metathesis *paruva* developed into *pavura*, which developed into *paūra* with the disintegration of the consonantal element, since it is subject to this change in conformity with the principles of sound-change in Prakrit. The form *paūra*, then, by contraction, developed into *pora*.—K.D.S.

313. Hamp, Eric P. :—*Sanskrit duhitā, Armenian dustr, and I.E. Internal schwa.*

JAOS, 90, No. 2, April-June 1970, pp. 228-31.

The paper shows that neither *dustr* nor Sanskrit *duhitā* reflects classical Indo-European *schwa*, pure and simple. The reconstruction of *duhitā* as *dhug-Htēr*, with a non-syllabic palatalizing effect for *H* is born out by the Nuristani *Prasun lüst*.—K.D.S.

314. Kuiper, F.B.J. :—*The Genesis of a Linguistic Area.*

IIJ, X, Nos. 2-3, 1967, pp. 81-102.

It is propounded that the cumulative evidence of the three pre-Vedic innovations leaves no doubt as to the role of Dravidian in the Indian sub-continent. The picture of proto-Indo-Aryan that emerges from this analysis differs from the concept of a former generation. And on the basis of this evidence, it would also be unsafe to date any part of the *R̥gveda* earlier than c. 1400 B.C.—K.D.S.

315. Kuiper, F.B.J. :—*The Sanskrit Nom. Sing. vīt.*

IIJ, X, Nos. 2-3, 1967, pp. 103-25.

The origin of the final *-t* in nominatives of noun stems in *ś*, *j* and *h* and of the corresponding *ḍ* before the case-endings—*bhiḥ* and—*bhyaḥ* is one of the important problems of the historical grammar of Indo-Aryan. In view of the far-reaching theories which have been based upon the final *-t* of Sanskrit, this problem has been reconsidered here.—K.D.S.



316. Laddu, S.D. :— *A possible light on the relative age of Yāska and Patañjali.*

VII, V, Pt. 1, 1967, pp. 58-62.

Four evidences have been brought to point to the priority of Pāṇini to Yāska. These are : (i) Pāṇini did not have many forms like *kaccha-pa* in his usage; (ii) Kātyāyana probably did not intend to derive *kaccha-pa*-'kaṭāha-pa'-*dvi-pa*' with the *subantopapadas*, *kacchena*, *kaṭāhena* and *dvābhyām*; (iii) Patañjali derived the forms with the *subantopapada-s*; and (iv) Yāska derived *kaccha-pa*— with a *karmopapada* (cf. Pāṇini's 3.23) as well as with a *subantopapada*.—K.D.S.

317. Lane, Georges :—*The Inflection of Sanskrit Nouns Found in Tocharian Texts.*

JAOS, 89, No. 3, July-Sept. 1969, pp. 542-46.

In Tocharian texts, Sanskrit nouns are for the most part adapted only in inflection. Here the author examines the adaption both as regards the form of the nominative singular and the formation of the plural. Evidence is given for the view that Sanskrit masculine *a-stems* and feminine *a-stems* found their way into dialect 'A' through the intermediary of dialect 'B'.—K.D.S.

318. Limaye, V.P. :—*Pāṇini VI. 1. 121 : Avapathāsi ca or apavathāsi ca?*

VII, V, Pt. 2, 1967, pp. 193-95.

In the *Kāṭhaka Saṁhitā*, the form *avapathāḥ* was originally *apavathāḥ* from ( $\sqrt{pū}$ ), as is clear from the context *tena mahyam pavasva*. For the grammatical purpose of the *sūtra*, it mattered little whether it was *avapathāḥ* or *apavathāḥ*. But for the purpose of the meaning of the passage, it makes a lot of difference to choose between the meanings of  $\sqrt{Vap}$  'strew' and  $\sqrt{pū}$  'cleanse'. Ṛgveda IX. 96.12 may be the basis of *kāṭhaka* passage as well as the correct form *apavathāḥ*.—K.D.S.

319. Mallik, Madhusudan :—*Foreign Elements in Pali.*

ABORI, LI, Pts. 1-4, 1970, pp. 77-82.

Pali as a MIA inherited with phonetic modification some of the foreign elements. It is shown that under the designation 'Foreign Elements', aboriginal (*i.e.* Austric and Dravidic) as well as Videśi (*i.e.* Greek, Persian *etc.*) elements may be included. The number of foreign elements introduced into Pali has not yet been properly ascertained.



An exhaustive list of words (for which Austric sources with reasonable plausibility have been assigned) has been given.—K.D.S.

320. Mallik, Madhusudan :—*Anaptyxis in Pali*.

VII, V, Pt. 1, 1967, pp.33-37.

Anaptyxis or vowel-insertion plays an important role in the formation of many Pali words. It consists usually in the insertion of a vowel in the middle of a word in order to avoid a difficult combination of consonants. It is an old phenomenon found in Old Greek, Latin Avesta etc. In the Veda when a conjunct follows *r* or a nasal, a short vowel tends to develop between them. Here Anaptyxis with *-i*, *-a* and *-u* is shown with examples.—K.D.S.

321. Mallik, Madhusudan :—*Apheresis in Pali*.

VII, V, Pt. 2, 1967, pp. 196-97.

There is a tendency in Old Indo-Aryan that due to lack of stress, initial vowels and syllables are sometimes dropped. This phenomenon, known as Apheresis, has persisted in the Middle Indo-Aryan stage and has continued even down to the Apabhraṃśa and the Neo Indo-Aryan stages. Pali literature too had been affected by this phenomenon. Loss of initial 'a', 'i', 'u', and 'y' has been shown with the examples.—K.D.S.

322. Narahari, H.G. :—*The Dravidian Family of Languages*.

AP, XLI, No. 4, pp. 173-79.

The author gives a historical survey of recognition of South Indian Languages as a distinct group forming the Dravidian family. He still hopes that there may be discovery of some more languages of the Dravidian family which are not yet known to us.—N.D.G.

323. Ojihara, Yutaka :—*Read 'Parṇam na Veh' ; Kāśikā AD.P. 1.1.4 : A Notice*.

ABORI, Golden Jubilee Volume, 1968, pp. 403-09.

Prof. Abhyankara, having noticed the proposed solution of a doubtful passage *reḍ asi, parṇam nayeḥ* in Kāśikā on Pāṇ. 1.1.4, by Louis Renou and the present writer, has suggested fourfold solution of the problem in ABORI, XLVII, 101 ff., three based on the reading *parṇam na veh* and the fourth on *nayeḥ* for *naveḥ*. In the first, he takes *veh* as



Gen. sg. of *vi*-‘bird’, in the second, as Gen. sg. of *ve* ‘bird’, from  $\sqrt{vi} + vic$  (Pāṇ. 3.2.75.), in the third, as second per. sg. subj. active of  $\sqrt{vi}$ , and in the fourth, *nayeh* accepted as second per. sg. optative of  $\sqrt{ni}$ .

The present writer thinks that Abhyankar ought to have kept to his second possibility. The example *reḍ asi* is taken from *Yajus* and the next expression is an authentic quotation from *R̥gveda* (4.40. 3b): *parṇām ná vēr anu vāti pragardhinaḥ*, ‘the wind blows as if (running) after the wing of an avid bird’. —S.R.

324. Patil, G.M. :—*Compounds in English and Sanskrit — A Comparative Study*.

MUJ, VIII, No. 1, July 1968, pp. 33-42.

A comparative study of composition in English and Sanskrit has been done and it is hoped that the grammatical study of English language if made on the parallel of Sanskrit grammar, would be more scientific and systematic. A proper classification is necessary and the same may be evolved by the erudite linguists for English language. —K.D.S.

325. Pisani, Von Vittore :—*Sanskrit Pālāgalī und Pālāgalās* (in German).

ZDMG, 118, Pt. 1, 1968, pp. 124-27.

*Pālāgalī* in *Śatapatha Brāhmaṇa* (3.14.1.8) means after commentary 13.2.6.7 ‘the fourth and lowest wife of the king’; she does not take part in *Aśvamedha* sacrifice. Commentary *Saṅkṣiptasāra* on *Kātyāyana Śrautasūtra* 20.1. 12 ‘daughter of a messenger’ (*dūtaputrī*). Possibly *pālāgalī* originates from \**pālāgā* ~ \**pālākā*, cf. *pālākālī*. —G.B.

326. Ram Gopal :—*Vedic Quotations in the Kāśikā and Siddhānta-Kaumudī*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 227-30.

In some cases *Kāśikā* and *Siddhānta-Kaumudī* give the incorrect version of Vedic quotations. Many Vedic examples quoted in them are not in conformity with the settled principles of Vedic language. Therefore, it is essential to bring out the critical editions of these commentaries. —K.D.S.



327. Sadhu Ram :—*Onomatopoeic words in the Yogavāśiṣṭha and their Linguistic Study.*

JOIB, XVII, No. 1, 1967, pp. 36-52.

The onomatopoeic words occur in the Yogavāśiṣṭha either as nouns, compounded with words like *kara*, *kṛta* or *kṛti*, or as adjectives, compounded with the words like *rāva*, *rava*, *ārāva*, *śabda*, or as adverbs or pure nouns forming compounds with other words. Sometimes they are combined with secondary suffixes. They are also used as denominative verbs. Most of the onomatopoeic words are repetitive in formation. They are either formed from nouns like *divā*, *dyu*, etc., with case-terminations, or from verbs like  $\sqrt{smr}$ ,  $\sqrt{dṛś}$  etc., or from indeclinables. —K.D.S.

328. Satya Vrat :—*Notes on the Language of the Yogavāśiṣṭha.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 313-23.

1. Profusion of the use of onomatopoeic words like *ghuṅghuma*, *caṭa-caṭa*, *kreṅkāra*, *dātkāra*, *sūtkāra*, *bhamadbham* etc.

2. Prakritism (i) in vocabulary e.g. *guṭikā* (small ball), *helana* (to shake), *pāṭa* (breadth), *ṭāla* (to put off) etc. probably introduced by later redactors and rhapsodists ; (ii) in construction in words ending in *-ola* and *-ula*, e.g. *maṅkola*, *kaṅkola*, *harṣula*, *tarṣula*, etc ; (iii) in meaning, e.g. *prānta* (a corner) used in the sense of a 'province', use of *lag* 'to stick', *mṛ*—'to beat', *gal* 'to melt' etc.

3. Ellipsis, e.g. the expression *sāpekṣatvam upāyayuh* requires 'jīvane' to complete the sense.

4. Short forms like *bāla* for *bāla-tantu*, *daśa* for *daśa-diśaḥ* etc.

5. Tautology, e.g. in *sajjana-jana*, *krauñcācala-giri*, etc.

6. Verbs with a cognate object, e.g. in *cintām cintayati*, *kṛdābhiḥ kṛdate*, etc.—S.R.

329. Simon, Walter :—*The Tibetan Particle re.*

BSOAS, XXX, Pt. 1, 1967, pp. 117-26.

An etymological study of Tibetan particle *re* as used in clause final position for indicating emphasis, exclamation, condition or command. Also gives comparative study with Sanskrit *mā*—N.D.G.



330. Simon, Walter :—*Tibetan re in its wider context.*

BSOAS, XXXI, Pt. 3, 1968, pp. 555-62.

It gives a fuller treatment of particle *re* in Tibetan, in continuation of the author's article 'The Tibetan particle *re*' vide BSOAS, Pt. 1, 1967, pp. 117-126. Demonstrates use of the particle before adjectives, verbs and *re* in *na-re*, *re-skan* and *re-sés*.—N.D.G.

331. Subrahmanyam, P.S. :—*The Central Dravidian Languages.*

JAOS, 89, No. 4, Oct.-Dec. 1969, pp. 739-50.

The paper contains all the isoglosses of innovations shared by all the Central Dravidian languages. It is suggested that Telugu first split off from Telugu-Kui group. Other languages of this group remained undivided for some time and during this period, they, as a group, further underwent some more changes not shared by Telugu.—K.D.S.

332. Turner, R L. :—*Geminates after long vowel in Indo-Aryan.*

BSOAS, XXX, Pt. 1, 1967, pp. 73-82.

An interesting study of fate of long vowels before geminates of Indo-Aryan in Middle and New Indo-Aryan languages. Gives additional information to what has been said by Pischel and Bloch, regarding shortening of vowel or simplification of geminates in different Prakrits.—N.D.G.

333. Upadhye, P.M. :—*Onomatopoetic words in Prakrit.*

JOIB, XIX, No. 4, 1970, pp. 351-54.

Onomatopoetic words are reduplicates in many cases. They indicate peculiar sound of movements or actions or of creatures. Harsh or soft sound is also conveyed. Their meanings are basically connected with the root meaning. They can neither be derived from Sanskrit nor from Prakrit in many cases and as such may be called *Deśya* words.—K.D.S.

334. Vaidyanathan, S. :—*Obstruents in Modern Tamil.*

JOIB, XVI, No. 4, 1967, pp. 289-95.

The author has presented the data, which represents a preliminary tabulation of a single idiolect exemplifying the problems arising in



phenomicizing a system which is disturbed by loan vocabulary and by analogical changes induced by loan vocabulary.—K.D.S.

335. Varma, Siddheshwar and Sharma, Devi Datt :—*The Accent of the Kumauni Language : 2. Word accents : Its phonemic and phonetic aspects.*

VIJ, V, Pt. 2, 1967, pp. 185-92.

The Kumauni accent is strictly phonemic in those patterns which show minimal pairs showing stress-pitch contrasts. The importance of such systematically evolved accentuation is undeniable. Kumauni accent is only a portion of a wider phenomenon palpable in other Pahari languages, like Nepali and Garhwali particularly in the syllable with short vowels.—K.D.S.

336. Vogel, Claus :—*On the Meaning of Skr. (pra) bhinnāñjana.*

IIJ, X, Nos. 2-3, 1967, pp. 171-76.

The word (*pra*) *bhinnā* is often used to signify a ruttish elephant and *añjana* is the name of the guardian elephant of the west or south-west quarter from which the rain comes. It is, therefore, suggested that in certain similes, in which a rainy cloud is the subject of comparison, (*pra*) *bhinnāñjana* has the connotation "ruttish elephant of the west".—K.D.S.

337. Wijesekera, O.H. de A. :—*A Socio-Semantic Analysis of Sanskrit kalp.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 161-71.

The author opines that the Sanskrit stem *kar/l-p*—originally meant 'immolator', divider of the parts of the victim, and hence came to mean 'animal sacrificing priest'. This interpretation is greatly strengthened by the existence of the word *karapan* in the Avesta denoting an anti-Zaratushtrian priest. The cultural and etymological affinity of *karapan* with vedic *kalpa* (-ka) has also been proved.—K.D.S.



## X LITERATURE AND RHETORICS

338. Athavale, R.B. :—*New Light on the Life of Paṇḍitarāja Jagannātha*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 415–20.

The author throws considerable new light on Pt. Jagannātha's personal life, his lineage and his accomplishments on the basis of a new source. This source is a biography named *Sampradāya-Kalpadruma* of Śrī Vallabhācārya. It is written in Hindi by some Viṭṭhalanātha, a grandson of the elder brother of Pt. Jagannātha.—S.N.S.

339. Athavale, R.B. :—*Paṇḍitarāja's Commentary on Mammaṭa's Kāvya prakāśa*.

JOIB, XVII, No. 2, Dec. 1967, pp. 113–22.

Two manuscripts of a commentary of Kāvya prakāśa written by Paṇḍitarāja are available. Dr. J.B. Chaudhuri rightly identifies this Paṇḍitarāja with Jagannātha, as is proved by its style. Dr. G.N. Jha wrongly identified this Paṇḍitarāja with Raghunandana Rai.—R.M.P.

340. Betai, Rameshachandra Sunderji :—*Theory of the Aesthetic and Poetry in Kālidāsa*.

JGJRI, XXIII, Pts. 1–4, Jan.-Dec. 1967, pp. 171–85.

(a) Kālidāsa, the philosopher-poet is a seeker after beauty which is the very truth of an object. Beauty is the whole personality in its external and internal aspect and culminates into the quest of the soul. Only the natural is the real and beautiful. The trio, *Sundara*, *Śiva* and *Satya*, are united into one by the poet. (b) Poetry requires a *Sahṛdaya* to be understood. Poetry depicts idealism firmly based on reality. Poetry is depiction of life as a poet has visioned, seen and evaluated it. Poetry must contain naturalness (*svābhāvikatā*). Suggestion—*Dhvani* and *Rasa* are the soul of literature. —R.M.P.

341. Betai, Ramesh Sunderji :—*Principal Sentiment in the Uttara-rāmacarita*.

VUJ, XIII, Pts 1 & 2, Jan.-Dec. 1970, pp. 51–64.

Conventionally it has been held by some commentators and scholars that the principal sentiment in the *Uttara-rāmacarita* of



Bhavabhūti is *karuṇa*. There are one or two scholars who opine that the principal sentiment here is *śṛṅgāra*, but their has been a cry in the wilderness. Here, the conventional view has been re-examined and revalued in details, and with the help of the application of both Sanskrit and Western principles of criticism, the conclusion arrived at is that the principal sentiment in the drama is *vipralambha-śṛṅgāra* and not *karuṇa*.

The basis of the conventional view is the famous verse of Bhavabhūti at the end of the third act of the drama...“*Eko rasaḥ karuṇa eva...*” etc. The conclusion drawn after the examination of the interpretations of the verse is that it is true to the particular context only and Bhavabhūti should not be taken very seriously as laying down an important revolutionising principle in drama and poetics. Actually, Bhavabhūti has been overcome here by the Pathos of the situation created by him and he has failed to hold himself, like the Creator of the Universe, as he should have as a great artist, done.

It is held that the more natural end of the drama should have been tragedy that is not permitted by Sanskrit dramatic conventions, but it is decisively laid down that the principal sentiment in the drama would have continued to be *vipalambha śṛṅgāra* even if the drama had ended as a tragedy.

Thus, the drama holds a series of incidents of pathetic import, but they do not, together, string themselves into the *karuṇa rasa* as the principal sentiment and the principal sentiment of the drama is *vipralambha śṛṅgāra* in spite of Bhavabhūti. — Author.

342. Bhayani, H.C. :—*About the Language of the Śūdrakakathā*

JOIB, XVIII, No. 4, 1969, pp. 315-17.

The purpose of the present paper is to bring out the full significance of a quoted passage of the *Śṛṅgāraprakāśa* in which Bhoja has mentioned a work called *Śūdrakakathā* as a typical Parikathā. Examining that passage, the author concludes that there are very good grounds for believing that Parikathā such as the lost *Śūdrakakathā* was composed in Apabhraṃśa verse.—S.N.S.

343. Chandra, K.R. :—*Intervening Stories of Paumacariyam and Their Sources.*

JOIB, XVI, No. 4, 1967, pp. 364-70.

In addition to the main Rāma-story, the *Paumacariyam* contains 64 side stories. These stories are divided into (i) Informative and



(ii) Didactic types. They are further sub-divided and a list of all the 64 stories is appended—R.M.P.

344. Chattopadhyay, Aparna :—*Some References to Animal Hunting in Ancient Sanskrit Literature.*

JASC, VIII, No. 2, 1966, pp. 101-04.

The Kathāsaritsāgara describes hunting expeditions of many kings, thereby furnishing interesting data about this chief outdoor recreations of the royalties. The hunting party consisted of huntsmen, hunting dogs, horses and footmen. Nets were used. Ladies accompanied the royal hunting party. Lions, tigers, elephants, wild boars, buffaloes, deers and *śarabhas* were the games. Along with the praise of hunting we also notice its condemnation in the Kathāsaritsāgara.—R.M.P.

345. Chattopadhyay, Aparna :—*Reflections of Ancient Indian Society in the Kathāsaritsāgara.*

JASC, VIII, No. 2, 1966, pp. 111-14,

The Kathāsaritsāgara generally depicts early mediaeval Indian society, though there are some details which belong to the earlier period of Indian society, while some others are true to ancient Indian society in general.—R.M.P.

346. Chattopadhyay, Aparna:—*The Courtesans in the Kathāsaritsāgara.*

MUJ, VII, No. 1, July, 1967, pp. 23-29.

The Kathāsaritsāgara throws interesting light on the life, status, accomplishments, and qualities of head and heart of the courtesans of ancient India. The article gives elaborate references to other ancient Indian works in this connection.—R.M.P.

347. Chauhan, D.V.:—*Sanskrit Influence on Amīr Khusrau.*

ABORI, LI, Pts. 1-4, 1970, pp. 51-58.

Amīr Khusrau is considered to be an originator of the Abyāt-i-Silsila, the Rikhta style of Hindi or Urdu, the Paheliyān writing in Hindi and compilation of Hindi or Urdu, lexicon in the Persian language. In this paper an attempt is made to show that all the four innovations introduced by Khusrau in the Persian and Urdu languages are only borrowings of the ideas of technics current in the Sanskrit and Prakrit literatures for centuries before his times.—S.N.S.



348. Dange, S.A. :—*Rasapratīti āṇi Vyaktimattva* (Rasa-realization and Individuality) (in Marathi).

Nav. Diwali Special No., 1970.

Examines the theory of *Rasa*, and stresses that in the experience of *Rasa*, individuality is never undermined in actual experience. The opinion of Abhinavagupta that *rasa*-realization is an outcome of the nullification of the individuality of the *rasika*, has to be understood with qualification. *Rasaprāpti* is also an artificial process on the part of the poet and the actors, while it is the spectator or the reader, who is in the most un-artist-state of mind. Discusses the point of this unique individuality at three stages that of the poet, of the actor and that of the *rasika*; and points out that the so-called *sādhāraṇīkaraṇa* is, at all stages, individuality-based (*vyakti-sāpekṣa*).—Author.

349. Jani, A.N. :—*Did Nandanandan write a commentary on Naiṣadhiyacaritam ?*

JMSB, XVI, Pt. 1, April 1967, pp. 101-02.

The author of the article finds it difficult to believe that Nandanandana wrote a commentary on *Naiṣadhiyacaritam*. The commentary *Bhāva-dyotanikā* might have been wrongly ascribed to him instead of Rāmacandra Śeṣa whose commentary on *Naiṣadha* bears the same name.

In Anūpa Sanskrit Library, Bikaner, the author discovered that Nandanandana's *Bhāva-dyotanikā*, which was a commentary on his own poem *Pratīnaiṣadha*, different from that of Rāmacandra. The confusion occurred due to the ambiguous manner of entry in the catalogue.—S.R.

350. Jha, Shankar Kumar :—*Vidyāpati's Gorakṣavijaya—A Socio-political Study*.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 107-12.

Tries to explain why a Sanātana Dharmist like Vidyāpati chose the theme of Gorakṣanāth, one of the prominent members of the Nātha cult. Three explanations are suggested. In the first place, we know on respectable authority that Gorakṣanātha was at first a Buddhist and then later on became a Śaiva. The bulk of the Maithilas had not accepted the Buddhist faith, but this change of creed impressed the Maithilas of Vidyāpati's days. Secondly, the Yogic path propounded by Gorakṣanātha appealed to the Muslims also and through idealisation of the Yogic cult Vidyāpati sought unity of faiths. Thirdly, as the mystic cult introduced by Gorakṣanātha was very popular with the



uneducated mass, a people's poet and statesman like Vidyāpati naturally adopted that theme.

Gorakṣa-Vijaya, a drama by Vidyāpati, enjoins upon the kings to increase their material wealth keeping in view the canons of *Dharma*. He has a dig at the feudal nobility of his day who were engrossed in erotic pleasures.—Author.

351. Kanjilal, Dileep Kumar :—*A Critical Study of Kālidāsa's Authorship of the Śrutabodha*.

JOIB, XVII, No. I, 1967, pp. 86-92.

The Śrutabodha does not follow the school of Piṅgala but that of the Nāṭyaśāstra. The language, style and diction reveal that it is the work of a poet of much inferior calibre. The whole versified text reveals glaring departure from the principles followed in all other texts of Kālidāsa. Critical analysis of the Śrutabodha shows that the text is a compilation of handy nature. On the strength of these evidences we can safely conclude that the compilation of Śrutabodha was the work of a pseudo-Kālidāsa at sometime between the 12th-15th century A.D.  
—R.M.P.

352. Kanjilal Dileep :—*The Art of Text-editing and Textual Criticism in Sanskrit Literature*.

OH, XVII, Pt. 1, Jan.-June 1967, 41-49.

In ancient India editing and criticism formed the same class of literature. The same commentator Mallinātha, for example, was both an editor and a literary critic. Editor's work consists mainly of making abridgements, compilations, removal of scribal or other mistakes. The article quotes many works in its support.—R.M.P.

353. Krishnamoorthy. K. :—*What is Sāhitya ?*

MO, III, March-Sept. 1969, pp. 55-61.

In current usage the word 'Sāhitya' has become a synonym for the English word 'literature' in almost all the modern Indian languages. But is it in consonance with the traditional significance of the word as seen in pre-twentieth century usage? This question is examined in the light of actual usages by poets and critics down the centuries and the conclusion arrived at is that 'Sāhitya' is primarily the study of poetry and the poetic art, though it may loosely refer to 'Literature'.—Author.



354. Kulkarni, V.M. :—*Kalpalatā-Viveka : A Study*

JOIB, XVIII, No. 4, 1969, pp. 337-50.

The *Kalpalatā-viveka*, an Addendum to the *Pallava* which is a commentary on the *Kalpalatā*, has been edited with Prof. Vora's Introduction. It is a valuable work on Sanskrit poetics. In the present paper, the author critically discusses the contribution and usefulness of this work. He admires the elaborate and learned Introduction, but points out also a few defects in it. He shows a long table of the passages from the *Vakroktijīvita*, one of the very important sources of the *Kalpalatā-viveka*, which has completely escaped Prof. Vora's attention. He also suggests some important corrections in the text on the basis of the authority of the source books.—S.N.S.

355. Majumdar, R.C. :—*The Authorship of Śūrjanacaritam.*

JASC, VIII, No. 3, 1966, pp. 137-40.

In the absence of more positive evidence, it would be quite wrong to claim that the author of *Śūrjanacaritam* was a Bengali belonging to the Vaidya caste, far less that he is to be identified with the Vaiṣṇava devotee Candraśekhara.—R.M.P.

356. Marrison, G.E. :—*Kīrtana-Ghoṣā—An illustrated Assamese Manuscript.*

BMQ, XXXIII, Nos. 3-4, Spring 1969, pp. 108-09.

Śankaradeva (1449-1568) was responsible for the establishment of reformed Vaiṣṇavism in Assam and is reckoned as a founder of Assamese literature. This illustrated manuscript (Or. 13086) of this *Kīrtana-ghoṣā* has been recently acquired by the British Museum. This is of considerable artistic importance. It is probably not earlier than 18 century A.D. but reflects an earlier, now lost, pictorial style.—R.M.P.

357. Masson, J. :—*A Note on the Sources of Bhāsa's (?) Avimāraka.*

JOIB, XIX, Nos. 1-2, 1969, pp. 60-74.

The *Avimāraka* tale itself is probably older than the *Bṛhatkathā* and it is possible (though we cannot be certain) that Bhāsa used a source now lost to us or even that he depended simply on legends current in his time. *Kathāsaritsāgara*, *Kāmasūtra*, especially Yaśodhara's commentary, Buddhist *Jātakas* are shown to contain the legend. Bhāsa knew the Karna legend of the *Mahābhārata* and perhaps was influenced by it.—R.M.P.



358. Masson, J. :—*Who Killed Cock Krauñca ? Abhinavagupta's Reflection on the Origin of Aesthetic Experience.*

JOIB, XVIII, No. 3, 1969, pp. 207-24.

Discusses in detail the controversial passage of the Dhvanyāloka concerning Krauñcavadha and critically examines the articles of G.H. Bhatt and Charlotte Vaudeville as well as the interpretation of Kuppu-swami. It is concluded that both Ānandavardhana and Abhinavagupta, make the female Krauñca die, not the male. Explaining the relevant text, the author suggests that to emphasise the symbolic nature of the śloka, they both deliberately changed the well-known episode of the Rāmāyaṇa.—S.N.S.

359. Mishra, Rudrakanta :—*A Critical Evaluation of the Theory and Practice of Kingship as Revealed in the Raghuvamśa.*

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 113-46:

The excellent administration, absolute protection from external attacks, justice, charity, moral and political authority, international reputation, intimacy with and regard for the public and dedication to the country's welfare and prosperity were the salient features of the Raghuvamśa kings. The king as a man, divinity, honour and influence, the people's council and public opinion; the assembly of ministers; the secret service, public welfare, judiciary, state treasury, army and statesmanship, are the topics dealt with. The author identifies Raghuvamśa government as "government of the people, by the people and for the people".—R.M.P.

360. Mukherji, Ramaranjan :—*Imagery in Poetry: An Indian Approach.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 395-401.

The author points out the controversy between intellect and emotion in creation of Poetry. Alamkāra or the poetic figure is a product of intellect and Rasa is conceived as a peculiar blissful state of ego. Sanskrit poetics holds the balance in favour of both. So the poetic figure helps aesthetic realization. The imagery brought forth by a figure of speech, compressing beautifully the complete atmosphere into a single expression, gives eloquence to this unity. Imagery, thus, is intimately related to Rasa.—S.N.S.



361. Mukherji, Ramaranjan. :—*Alamkāra and Aesthetic Realisation—A Critical Review.*

Anv., III, 2, I, 4 March 1969, pp. 101-12.

Discusses the nature of poetical truth. Appreciation of poetical truth results from the coalescence of critical intellect and aesthetic sensibility. On analysis of the stages in artistic realisation the writer shows that critical intellect is essential to appreciation of poetry. This importance of personality in attainment of aesthetic delight can be traced back to Bhoja who recognises Ego as the fundamental principle lying behind the poetic experience.—G.B.

362. “*Mutual Impacts of Indian and other Oriental Theatres*”. :—  
(*Reports of Seminar held on 21 September, 1970*).

BITC, 1970, July-Dec. 1970, pp. 76-157.

Contains report of the proceedings of a Seminar organised by the Institute of Traditional Culture held at Madras University. Participants spoke on ancient theatre belonging to different countries of the Middle East and Far East which was influenced by Indian theatre, and Indian theatre which reveals non-Indian Oriental impacts. The countries and cultures covered are Egyptian, Hebrew, Persian, Ceylonese, Tibetan, Burmese, Indonesian, Siamese, Cambodian, Vietnamese, Philipino, Chinese and Japanese. The main purpose of the seminar was to assess the impact of traditional Hindu culture on Oriental cultures of the middle and far eastern countries and *vice versa* in the past in the field of theatre and dance.—D.B.S.

363. Nádasdi, Susan L. :—*Identical Stories in the Twenty-five Tales of the Vetāla and in the Ocean of Story.*

AOB, XXI, No. 3, 1968, pp. 363-68.

The author brings out the purposeful repetition of six tales (Frame, 4, 9, 15, 16, 17) of *Vetālapañcaviṃśatikā* in the later versions of the *Brhatkathā*. To him, the repetitions in the *Kathāsaritsāgara* are not due to the editor's carelessness. It is concluded that the author of the *Vetālapañcaviṃśatikā* was well-acquainted with the *Brhatkathā* from which he actually selected part of his material, and to which later his own collection was added.—P.G.

364. Nagarch, B.L. :—*Vivekamihira—An Allegorical Sanskrit Play of the Eighteenth Century.*

JOIB, XVIII, No. 4, 1969, pp. 351-57.

Vivekamihira, an unpublished work composed by Hariyajvā or Hari Dikṣita, is an allegorical drama in five acts. This has been modelled



on the lines of *Prabodhacandrodaya*. In the present paper, the author gives a critical analysis of the drama and the style of the dramatist. He concludes that the poet has succeeded to a large extent in his main purpose, his language and style are simple and lucid, he is a minute observer of human emotions.—S.N.S.

365. Nath, S. :—*Note on the Original Home of Guṇāḍhya*.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 147-50

The existence and significance of Guṇāḍhya has been ably attested by the several literary and epigraphic evidences. The Kāśmīrī recensions of the *Bṛhatkathā* (*Bṛhatkathāmañjarī* and the *Kathāsaritsāgara*) mention him as a native of certain sub-city of *Supraṭiṣṭhita* which was situated in the megapolis of *Pratiṣṭhāna*. It is evident from the later recensions of the *Bṛhatkathā* that Guṇāḍhya was quite at home with the geography of northern India mainly with Kauśāmbī, Prayāga and its suburbs. The *Paiśācī*, in which the *Bṛhatkathā* was written, was also spoken in the Vindhya region, and curiously enough it is not far from the native place of Guṇāḍhya. The central theme of the later recensions of the *Bṛhatkathā* deals with the kings of Kauśāmbī. These are enough to prove that Guṇāḍhya was not a southerner. Thus the birth place of Guṇāḍhya was in the *Pratiṣṭhāna* of northern India (modern Jhūsī of Allahabad Distt. of Uttar Pradesh) situated on the confluence of the Ganga and the Yamuna rivers.—Author.

366. Om Prakash :—*On the Identity of Parvataka*.

JIH, XLVII, Pt. 1, April 1969, pp. 115-26.

The identification of Parvataka as Porus by F.W. Thomas and H.C. Seth or as Parba of the *Buddha Parvatīya Varṇśāvalī* of Nepal by Jacobi is untenable. Pabbata, the son of Dhanananda mentioned in the *Mahāvamśaṭīkā* and Jaina sources is identified with Parvataka. Parvataka may be better identified with Abhisāra and not with Porus. The view of Ray-Chaudhuri, Lassen and Thomas are criticized further. Parvataka or Parvateśvara, a powerful prince who fought along with Candragupta was to share half of the dominions to be conquered in the war. He had with him his mountaineer troops as also Vairocaka, his brother, and Malayaketu, his son. Parvataka was killed by a poison-maiden appointed by Cāṇakya in the confusion prevailing after the fall of Pāṭaliputra.—R.M.P.



367. Oranskij, I.M. :—*A Folk-tale in the Indo-Aryan Parya Dialect (A Central Asian Variant of the Tale of Czar Saltan).*

EW, XX, Nos. 1-2, March-June 1970, pp. 169-78.

The tale is included in the folk-lore material collected in the Hissar Valley (Soviet Socialist Republic of Tajikistan).

A king weds a shepherd girl who gives birth to a boy and a girl who are banished to perish by the two barren queens. They substitute puppies instead, and the king, being enraged puts the shepherd queen in a bag and hangs it. The twins grew up and seen by the king while hunting in the forest, and invited by the latter to dine with him. There the zealous queens poison the food for the boy and the girl but a talking nightingale warns the twins who refuse to eat the food. The king on learning the secret, punishes the two queens by tying them to a mare's tail and dragged till they died. The shepherd queen is taken out of the bag and re-installed.

The tale is widely diffused in Eurasian continent—the whole of Europe, the Slav countries, Turkey, among Caucasus' peoples, Tartars, Buryats, Mongols and Karagass, and also in India. The literary sources do not mention Central Asia and neighbouring countries. But variants of this tale may be perceived in the Uzbek folk-tale, the Kirghiz story, in the folk-tales of Central Asian Arabs and in Tajik and Yagnobi tales. The tale is skilfully embodied in A.S. Puškin's verse which must have exerted a marked influence on the numerous oral variants in folk-lore. As the verse was composed by Puškin during his exile (1822-23) in South Russia, he must have come into close contact with the world of folk poetry and tales of Cossacks, Gypsies, Moldavians and Caucasians.—S.R.

368. Pandey, Rajmani :—*The Daśarūpa of Dhanañjaya and Avaloka, Its Commentary by Dhanika.*

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 61-72.

The *Daśarūpa* criticises and refutes *vyañgya-vyañjaka-bhāva* by accepting *tātparya śakti* of Bhāṭṭamīmāṃsakas. They accept *bhāvya bhāvaka* relationship between poetry and *rasa* etc. without any valid reason. The same Bhāṭṭamīmāṃsaka logic employed by Dhanika to disprove *dhvani* can also disprove *bhāvanā*. Thus *bhāvyyārtha* also can be included in *tātparyārtha-vākyārtha*.—Author.



369. Pendse, G.S. :—*Pāṇḍuraṅgāṣṭakam*

ABORI, LI, Pts. 1-4, 1970, pp. 215-21.

The author has come across a new manuscript of the *Pāṇḍuraṅgāṣṭakam*, a published *stotra* attributed to Śrī Śaṅkarācārya. In this paper the text of the *stotra* is critically edited and a few points about the authorship as well as the name and concept of Pāṇḍuraṅga are discussed.—S.N.S.

370. Patwardhan, M.V. & Masson, J.L. :—*The Rasagaṅgādhara on the Definition and Source of Poetry.*

JOIB, XIX, No. 4, 1970, pp. 416-27.

The author gives annotated translation of the first two sections of the *Rasagaṅgādhara*, i.e., Jagannātha's definition of poetry, and his remarks on the source of poetry. He concludes that there are no new ideas in the passages, "most of the startling things Jagannātha says are taken directly from the *Dhvanyālokalocana* of Abhinavagupta", "His fame comes from the abstruse language in which he put everything".—S.N.S.

371. Pusalker, A.D. :—*The Mystery of the Yajñaphalam.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 427-32.

The *Yajñaphalam*, a drama ascribed to Bhāsa by its editor, was published in July 1941. Several scholars wrote in favour or against the authorship of Bhāsa. The present author critically examines the problem and observes that neither Bhāsa nor Pandit Gopāla Datta Śāstri is the author of the *Yaj.* It was written in imitation of Bhāsa, long after the time of Kālidāsa.—S.N.S.

372. Raghavan, V. :—*The Date of the Jain Poet Haricandra.*

JGJRI, XXVI, Pt. 4, 1970, pp. 45-46.

The date of Jain poet Haricandra, author of *Dharmaśarmābhhyudaya* and *Jīvandhara Campū* was placed after 900 A.D. by T.S. Kuppuswami Shastri and Keith. Prof. K.K. Handiqui places him in the 2nd half of the 12th c. A.D. on account of the influence of Śrīharṣa's *Naiṣadhīya-carita* on the Sanghavi Patan ms. of the *Dharmaśarmābhudaya* copied in 1231 A.D. The influence of *Gīta-Govinda* of Jayadeva on *Jīvandhara Campū* is quite patent and thus it would be proper to place Haricandra at c. 1200 A.D.—R.M.P.



373. Rao, U. Venkatakrishna :—*Bhāsa as Dramatist*.

MO, III, March-Sept. 1970, pp. 66-69.

Tradition asserts that Bhāsa wrote 24 dramas. Only 13 which are accepted as most spirited among the Sanskrit dramas published, have been released from Trivandrum. The number of *Ślokas* in them is only 1092, warranting our belief that they are pre-Kālidāsan. The Prakrit and Sanskrit languages used also point to this conclusion. The dramatist must have been a contemporary of Patañjali who speaks of *Kaṁsavadha* (another name of *Bālacarita*). He must have been patronised Puṣyamitra Suṅga who was inspired to kill his master in a similar *Dhanurmaha* or army meelee. The society depicted in these dramas is post Āśokan, agreeing with Vātsyāyana as shown by H.C. Chakladar. The plot of the vigorous drama *Dūta-Ghaṭotkaca* is briefly summarised.—Author.

374. Rüben, Walter :—*Fighting Against Despots in Old Indian Literature*.  
ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 111-18.

Fighting against despots plays a fairly big role in old Indian literature. In the present paper, the author deals with some points of this topic e.g. whether the despot is killed or banished or otherwise punished. He collects some cases which may be characterised with the above-mentioned points. He also refers to the views of *Mahābhārata*, Kauṭalya and Manu about this topic and examines some cases from *Vālmiki-Rāmāyaṇa* to the modern age.—S.N.S.

375. Sanyal, Abanti Kumar :—*Indian View of Imitation*.

JDHB, I, 1968, pp. 130-34.

In India the Theory of Imitation is primarily applied in Drama. Bharata says : Drama is *anukarṇa*. Śāṅkuka takes it to mean : *Rasa* of drama is but imitated emotions of *dramatis personae*. This has been refuted by Bhaṭṭa Tota who maintains that neither the spectators nor the actors feel that anything is being imitated. Regarding imitation, Śāṅkuka makes no difference between drama and painting which Tota and Abhinava do not accept. Abhinava adopts the term *anukīrtana* of Bharata to build up his theory. *Anukīrtana* is the presentation and acceptance of a thing in its universal form; it is re-perception (*anuvya-vasāya*). Imitation as such, results in perversion barring identification. Actors merely present Anubhāvas in their universal form which is beyond imitation. So, drama is never imitation but *Dhvani*, the common



quality of all arts. This theory made the term *anukarṇa* obsolete in later Indian poetics, even in treatises on paintings.—Author.

376. Sarasvati, D.C. :—*Alaṃkārasudhānidhi* Attributed to Sāyaṇa—A hitherto Unpublished Treatise in Sanskrit Poetics.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 253-82.

One of the works attributed to Sāyaṇa is the *Alaṃkārasudhānidhi*, in the field of Sanskrit poetics, with illustrative verses supplied by Bhoganātha, his brother. This work is not yet printed but is available in manuscripts. The author of the present paper makes a detailed analysis of this work as follows : Introduction, Manuscript material, Nature of the composition, Date of the work, Analysis of the contents, poet and poetry, Doṣa, Guṇa, Alaṃkāra, Rasa, Dhvani, Probable extent of the work, Works and authors cited in the *Alaṃkārasudhānidhi*, Conclusion, Appendix, Passages cited from Bhoganātha's works.—S.N.S.

377. Shah, Umakant P. :—*Caṭṭaṇam Maḍham*—A Gleaning from the *Kuvalayamālā-kahā*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 247-52.

The *Kuvalayamālā*, composed by Uddyotana-sūri in 778 A.D., is a Prakrit Campū. The author of the present paper has tried to fix the date of Uddyotana. Referring to one passage from *Kuvalayamālā*, he explains several interesting facts from it. One of them is a 'maḍham' (=maṭham), a residential school. This is a tradition which is still alive in Kerala. According to the author, the *Kuvalayamālā* is a store-house of cultural data, and hence deserves to be critically studied like the *Harṣacarita* of Bāṇa, so ably discussed by the late Dr. V.S. Agrawala.—S.N.S.

378. Sharma, Santosh Kumari :—*Rhetorical Embellishments in the Haravijaya*.

JGJRI, XXII, Pts. 3-4, May-August 1966, pp. 203-35.

The author remarks that *Haravijaya* was written in a period when poets were trying hard to exhibit their knowledge by writing pedantic poetry with the object of pleasing their patrons and impressing the audience. She gives copious illustrations from *Haravijaya* of *arthālaṅkāras* like *upamā*, *rūpaka*, *utprekṣā*, *śleṣa*, etc. of *Śabdālaṅkaras* like *Anuprāsa* and *yamaka* and of *Citrālaṅkāras* such as *sarvatobhadra* and *ardha-bhramaka*.—S.R.



379. Shukla, C.P. :—*What Ānandavardhana Meant by Dhvani ?*

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 13-22.

Ānandavardhana, the famous Kashmirian poet, critic and philosopher defines *Dhvani* as a species of poetry wherein the word and its primary meaning sub-ordinate themselves to the suggested meaning. Mammaṭa also considers *Dhvani* a particular kind of poetry while according to Paṇḍitarāja Jagannātha, *Dhvani-Kāvya* is the best kind of poetry and the suggested sense is its soul. Ānandavardhana considers poetry actually of only one kind and form, viz, *Dhvani*.—D.B.S.

380. Shukla, Rama Kant :—*Influence of Bāṇa's Harsha-Charita on Raviṣeṇa's Padmapurāṇa.*

JGJRI, XXIII, Pts 1-4, Jan.-Dec. 1967, pp. 91-106.

Raviṣeṇa the junior contemporary of Bāṇa and the author of Padmapurāṇa evinces the commonest tendency of Jain poets to imbibe influence of Brahminite cult and literature. Raviṣeṇa has copiously borrowed both long narratives and pithy epigrams from the *Harṣacarita* along with the reservoir of eminent Sanskrit works. Raviṣeṇa's description of Magadha-viṣaya, Rajagṛha city and King Śreṇika are rather the replica's of Bāṇa's description of Śrīkaṇṭha-janapada, Sthāṇviśvara and King Harṣa and Puṣpabhūti respectively with the slight alterations based on metrical conveniences and religious considerations. The imagery both descriptive and ornamental neglects the apposite tone of time and place and at times is not bereft of inevitable Brahminite impact. The irresistible charm of Bāṇa's unique imagery and felicitous descriptions and Raviṣeṇa's ambition of producing a prodigious work of unsurpassed compendium of religious and literary ingenuities and craftsmanship allured Raviṣeṇa to enter into this act of plagiarism.—Author.

381. Sohoni, S.V. :—*Two Verses from Hāla's Gāthā-Saptaśai.*

JOIB, XIX, No. 4, 1970, pp. 342-45.

The author gives a critical and comparative exposition of the verses 161 and 740 of *Gāthāsaptaśai*. Explaining the theme and underlying ideas of the verse 161, he shows that in his Saundarānanda, Aśvaghoṣa expresses an almost similar idea and a terracotta figurine of Yādaṇa period depicts this idea. He also compares the idea of the verse 740 with that of Bhujyu's incident in the Ṛgveda and a passage in the Dialogues of the Buddha as well as with a practice of the Ceylonese sailors.—S.N.S.



382. Sternbach, Ludwik :—*Ravigupta and his Gnostic Verses*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 137-60.

Ravigupta was an author of beautiful gnostic verses. His works disappeared but some verses of his are still treasured in Subhāṣita-saṁgrahas. The author of the present paper discusses in detail about the date, place and works of Ravigupta. He compiled verses which are attributed to Ravigupta and were dispersed in different sources. He found sixty-nine such verses and included them in the annex in alphabetical order. In the foot-notes to the annex, he gives the sources of the verses quoted, metre of the verses and critical apparatus, so far as available.—S.N.S.

383. Upadhye, A.N. :—*The Kuvalayamālā-kathā of Ratnaprabhasūri*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 63-70.

The *Kuvalayamālā-kathā* (-saṁkṣepa) by Ratnaprabha (-sūri) is a stylistic digest in Sanskrit of the earlier work in Prakrit, the *Kuvalayamālā* of Uddyotanasūri. The object of the present paper is to institute a modest comparative study of these two works.—S.N.S.

384. Upadhye, A.N. :—*A note on Hemacandra and the Udāttarāghava*.

VII, V, Pt. 2, 1967, pp. 198-99.

A manuscript of *Udāttarāghava* by Anaṅgahaṛṣa Matrārāja or Māyurāja, son of Narendravardhana of the Kalacūri dynasty has been found by V. Raghavan. *Daśarūpa* quotes from this source. So does Hemacandra in his *Svopajña* commentary of his *Kāvyaṇuśāsana*. This quotation could be helpful in the proposed critical edition of *Udāttarāghava*.—R.M.P.

385. Upadhye, P.M. :—*Influence of Vimalasūri's Paumacariya and Bāṇa's Kādambarī on Uddyotanasūri's Kuvalayamālā*.

JOIB, XVI, No. 4, 1967, pp. 371-74.

The beginning, the story-structure, the language, five sayings and philosophical passages testify to the influence of *Paumacariya* on *Kuvalayamālā*. The author of the *Kuvalayamālā* was charmed by the lavish and ornate style of Bāṇa. The peculiarities of Bāṇa's style such as long compounds, epithets after epithets, similes after similes, use of metaphors, one idea expressed in many words etc. are also found in the *Kuvalayamālā* thereby proving Bāṇa's influence.—R.M.P.



386. Usha :—*Some Philosophical Interludes in Contemporary Sanskrit Dramas.*

JOIB, XVI, No. 4, 1967, pp. 344-48.

Indian writers propagate *puruṣārthacatuṣṭaya*—the four-fold ideal of life through their writings and gravitate towards philosophy unconsciously. Philosophical discussions in *Bhūbhāroddharaṇam* by MM Mathura Parshad Dixit, *Vimalayatīndram* and *Śaktisāradam* by Dr. J.B. Chaudhuri and *Parīṇāmaḥ* by Pandit Chuḍānātha Bhattarāya of Nepal are discussed in the article.—R.M.P.

387. Venkatacharya, T. :—*The Significance of the Title Ubhayābhisārikā and the Date of the Play.*

JAOS, 88, No. 2, June 1968, pp. 350-52.

*Ubhayābhisārikā* is a *bhāṇa* written by Vararuci. Here the word *Abhisārikā* does not mean the dramaturgical type of heroine. It means “going out of both the lovers to meet each other”. The formation of *Ahbisārikā* is *Abhi+sr+ṇvul*. The relevant vārttika is under Sūtra 3.3. 108 *dhātvarthanirdeśe ṇvul vaktavyaḥ*, meaning that the affix *ṇvul* is used in the sense of the action denoted by the root. *Āsikā* and *śayikā* are other examples. *Ubhayābhisārikā* is probably earlier than the extant *Nāṭyaśāstra* and *Kāmasūtra*, since some references of it do not agree with them. It was perhaps earlier by some centuries than the date suggested by E.W. Thomas and S.K. De (6th or 7th c. A.D.)—R.M.P.



## XI—MISCELLANEOUS

388. Bai, M. Rajeevi :—*Sanskrit and Culture*.

MO, III, March-Sept. 1970, pp. 124-26.

Sanskrit, the treasure-house of knowledge, abounds in four Vedic texts followed by the Brāhmaṇas, Āraṇyakas, Upaniṣads, Purāṇas and Tantras. Although preserved as religious language, Sanskrit was finally used for secular purposes. Pāṇini, the great grammarian in the 4th century B.C. fixed certain rules and this classical language came to be known as Sanskrit or “perfected” or “refined” as opposed to the older Vedic form.

The two great epics, the Mahābhārata and the Rāmāyaṇa and the dramas like Śākuntalā deal with the social manners, customs and the duties to be performed in those days.

As a literary language, it is still cultivated and a vast literature—philosophical, narrative, lyrical, dramatical and technical has been written in it. It richly deserves the honourable place in the country which once it commanded.—Author.

389. Bhatt, Harihar & Suthar Chhotubhai :—*The Length of a Tithi—Appendix*.

JOIB, XIX, Nos. 1-2, 1969, pp. 167-69.

By following the Indian method, the author has attempted to find out length of a Tithi on the basis of trigonometry.—R.M.P.

390. Chakravarti, Chintaharan :—*A Note on the Study of Feasts and Festivities of the Hindus*.

JGJRI, XXVI, Pts. 1-3, 1970, pp. 771-74.

The feasts and festivities of the Hindus occurring all round the year centre round the worship of various deities on particular days. Their forms differ from place to place, though they follow almost the same or similar pattern everywhere. Some of these are old and of wide prevalence while others are not so. A organised study of them is wanted.—R.M.P.



391. Chattopadhyay, Aparna :—*Ancient Indian Practices of Drinking and Smoking as found in the Caraka-Saṁhitā.*

JOIB, XVII, No. 1, 1967, pp. 9-21.

Eighty-four kinds of wine, their mode of preparation and efficacy find detailed description in the *Caraka-Saṁhitā*. The picture of society in Caraka shows that wine was regularly used by the healthy as well as sick. Rules for drinking wine, bad effects of drinking *etc.* are also dealt with. Preparation of cigar, its good effects and rules for smoking are also described.—R.M.P.

392. Diwekar, H.R. :—*Co-ordination of Indian Research.*

JGJRI, XXVI, Pt. 4, 1970, pp. 95-98.

There should be committees at the University, State and National levels to sift the theses and co-ordinate research works produced in various Indian languages.—R.M.P.

Goswami, Praphulladatta. :—*Folk-tales of the Miris.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 775-80.

In Miri folk-tales, we find many features in common with tales recorded in other parts of Assam, thus showing evidences of give and take among the various cultural groups of the state.—R.M.P.

394. Gurumurthy, S. :—*Some Educational Institutions in South India.*

BITC, Jan.-June 1970, pp. 38-82.

Reviews the role played by the three important educational institutions of ancient and mediaeval South India, viz., (i) *Ghaṭikā*, (2) *Maṭha* and (3) *Agrahāra*, as gleaned from contemporary inscriptions. This education was largely religious and Sanskritic in character. Some important topics discussed are : (1) The *Ghaṭikās* of Kāñchi, Vēmberrūr, Nagavāri *Agrahāra*, Kāvañūr, *etc.*; (2) The *Maṭhas* : their nature and purpose, foundation, Heads and their functions, elections, the Vaiṣṇava *maṭhas*, the Śāṅkara *Maṭha*, courses of study, *etc.*; and (3) The *Agrahāras* : their purpose and aim, the *Brahmapurīs*, foundation, administration, qualifications of Bhaṭṭa, admission of students, *etc.* —M.C.



395. Mehra, K.L. :—*History of Sesame in India and its Cultural Significance.*

VII, V, Pt. 1, March 1967, pp. 93-107.

The history of cultivated plants is interwoven with the history and migration of different peoples who were responsible for their domestication and spread. The Sanskrit term for sesame is *tila*.

That sesame was known to the Indus Valley peoples and the Yaudheya tribes is proved by the discovery of lumps of charred sesame from Harappa excavations and by the identification of sesame in the plant remains dug at Khokhrakot mound in Rohtak respectively.

From references to preparations of Sesame like oil, *tiiodana*, *kṛsara*, cakes, *piṭṭha*, *parpaṭa*, *palala*, *śaṣkuli*, *tilodaka*, etc. in the *Vedas*, *Brāhmaṇas*, *Upaniṣads*, *Sūtras* (800-300 B.C.), Buddhist and Jain works (500-300 B.C.), *Arthaśāstra*, *Mahābhāṣya*, *Smṛtis*, *Caraka*, *Suśruta*, *Kāśyapa* and *Bhela Samhitās*, Purāṇas and classical literature, the author proves the knowledge and use of sesame for food and other purposes during all this period. Then he refers to information in Hobson-Jobson, Pliny, and suggests the possibility of independent origin of the cultivation of sesame in Africa (c. 5000 B.C.).

Finally, the author says that from Africa, sesame spread to India, China and West Asia, and its spread is closely connected with the cultural histories of these countries.—S.R.

396. Mukherjee, Paresh Nath :—*Paul Deussen's Indian Tour.*

JASC, VII, Nos. 3 and 4, 1965, pp. 113-20.

Paul Deussen reached India on November 6, 1892 and left for Europe on March 17, 1893. During his short stay in India he visited number of places which included Bombay, Baroda, Ahmedabad, Jaipur, Agra, Amritsar, Lahore, Rawalpindi, Peshawar, Delhi, Mathura, Vrindaban, Kanpur, Ayodhya, Lucknow, Banaras, Patna, Calcutta etc. He also saw Prayag, Ujjain, Poona, Tanjore, Madura, Madras, Trichinopoly and left for Ceylon via Tuticorin. He came in contact with persons like Prof. Bhandarkar, Jivānanda Vidyāsāgar, Vacaspati Misra, Col. Olcott, Prof. Thibaut, Prof. Venis, Prof. Sudhākar and Rama Misra, Gangādhara at Banaras, Mr. P.L. Roy, Haraprasād at Calcutta, Dr. Stein and Col. Jacob and host of Pandits. He has recorded his experiences of Indian tour in his book '*Erinnerungen an Indien*' published in 1904.—D.B.S.



397. Murthy, R.S. Shivaganesha :—*Sanskrit and the Common Man.*

MO, III, March-Sept. 1970, pp. 42-45.

It is a fact that students in Schools and Colleges turn away from Sanskrit. It is because the present technique of teaching and text book are not satisfactory. Then to popularise Sanskrit among students as well as people at large :—

- (1) Teaching technique to be reoriented.
- (2) The texts should have contemporary value. The dual effort of the student to follow both content and form should be avoided.
- (3) The grammar syllabus to be graded accordingly, with a common teaching methodology, without insisting to quote Pāṇini who never wanted Sanskrit to obey his dictates.
- (4) Sanskrit as also the medium of instruction will provide wider opportunities to gain ground to express oneself in Sanskrit.
- (5) Scholars must expose, in a homely language, the vastness and comprehensiveness of Sanskrit by preparing histories and compendia, of its diverse fields.—Author.

398. Pandya, Amrit. :—*The Dravidian Origin of the Kunbi-Kurmi Farming Community in Gujarat.*

JGRS, XXXI, No. 4/124, Oct. 1969, pp. 280-82.

The great farming community forming the Kunbi-Kurmi-Kudumbi complex of the Gangetic, Mahānadī and Chambal basins, as well as Gujrat, Maharashtra and Mysore, is reminiscent not so much of the 'Kuntibhojins of the *Jātakas*, as of the 'Kudumbiyas' of the Jain Sūtras, derivable from Dravidian 'Kud' or 'Kul', meaning a 'labourer'. Hāla's *Gāthāsaptasatī* shows that they were already present in Maharashtra and South Gujrat during the Sātavāhana period (c. 168 B.C.-250 A.D.). They belonged to the Pañcha-Drāviḍa division, and were certainly not Hūṇas as surmised by some Western scholars.—M.C.

399. Parshad, S.N. :—*Dhruvā Devī Kī Jati.* (*The race of Dhruva Devī* (in Hindi).

JGJRI, XXVI, Pts. 1-3, 1970, pp. 757-62.

Perhaps *Dhruvā Devī* was at first the queen of Ramagupta and later became queen of Chandra Gupta II. Possibly, the Śakas named their daughter Dhruva Swaminī to Ramagupta. *Dhruvā Devī* is the



Indianized form of the Śaka name Dhruva Swamini. Chandra Gupta II disguised as Dhruvā Devī killed the Śaka King.—R.M.P.

400. Raghavan, M.D. :—*The Cocoanut in the Socio-Economic Life of Ceylon.*

BITC, Pt. 2, 1967, pp. 221-229.

Cocoanut occupies a patriarchal place in the life of the Ceylonese people from the time of King Aggrabodhi I (A.D. 589). The uses of cocoanut are manifold from building huts, bullock stalls, thatched roofs, fences, coir ropes, matting, *etc.*, to various food products.

To fishermen it supplies material for canoes, nets, torches, pingo (yoke) for carrying the catch home, and several other household necessities. The coir mat and rope industry is a significant factor in rural economy. Among the many products of the cocoanut, palm is the *toddy*, the juice from the unexpanded flower spathe. Toddy for jaggery is separately tapped in a pot.

The Tiyaṛ, Illaveṛ, Chandār and Billavas, all of the West or Mālābar Coast, with their counterparts in Ceylon, form an exclusive cultural group and have made the greatest contribution to promote the culture of the cocoanut palm.

The earliest mention of the cocoanut in Ceylon occurs in the *Mahāvamśa* (B.C. 161). By the 11th century, cocoanut was grown in Ceylon on a large scale in plantations.—S.R.

401. Saukararayanan, N. :—*Chariots in Ancient India.*

BITC, Jan.-June, 1969, pp. 50-54.

As in ancient Greece, Egypt and Persia, so in India chariots were largely used, and the art of driving chariots was considered as an accomplishment. Lord Kṛṣṇa and Daśaratha were renowned charioteers, and *rathas* formed one of the important corps in the fourfold division of the army. Ancient Indian literature abounds in references to charoits and temple cars. The terms *mahāratha* and *atiratha* occurring in the *Mahābhārata*, a full chapter on *ratha* in the *Mānasāra*, the references to a special caste named *rathakāra* in the *R̥gveda*, and several references in epigraphs to temple cars bear ample testimony to the use of different types of chariots of various specifications. Chariots were also used for taking deities out in procession as observed by Fahien (4th century A.D.). This practice continues till today. Some shrines and *maṇḍapas* were



also conceived in the form of temple cars, e.g., the Sun temple at Koṇārak, the stone car at Hampi, and one of the *maṇḍapas* in the Airāvateśvara temple at Darasuram.—M.C.

402. Shivaramaiah, B.K. ;—*Problems of Sanskrit Teaching in Under-graduate Classes.*

MO, III, March-Sept. 1970, pp. 17-21.

For nearly two hundred years, Sanskrit is being taught in colleges in our country. At the undergraduate level which is a crucial medium between the secondary and the post-graduate stages, continuity of courses from lower levels and a proper integration of traditional and modern methods are to be ensured. That will help the student not only to acquire considerable command over the language but also to develop a critical and historical outlook. Of course, there are problems relating to student strength, teaching-staff, text-books, library, scheme of examination and medium of instruction. Solutions have to be found out taking into consideration the nature and importance of the problems dealt with. Teachers, on their part, should not be forgetful of the fact that an abiding love for Sanskrit and a fundamental attitude of pursuing Sanskrit studies as an end in itself would give courage and strength to face problems, if not to overcome them.—Author.

403. Stephan Fuchs. :—*Nomadic Tribes in the Plains of North India.*

JGRS, XXXI, No. 2/122, April, 1969, pp. 92-101.

The Nomadic tribes in the plains of North India fall into three main categories: (1) the Vagrant tribes, belonging to a basically primitive food-gathering and hunting stage of culture, e.g., the Bāuris, Bāgdīs, Lodhas, etc.; (2) the Vagrant occupational castes belonging to a more advanced culture of jungle-dwellers and primitive cultivators, akin perhaps to the Doms, and the aboriginals of north-eastern India; and (3) the 'ex-criminal' or 'denotified' castes, probably belonging to originally predatory nomadic tribes, and immigrants from Central Asia, such as the Jāts and Rājputs.—M.C.



## XII A—PHILOSOPHY & RELIGION (BUDDHIST)

404. Bapat, P.V. :—*Vimati-Vinodanī, A Vinaya Commentary and Kuṇḍalakesi-Vatthu, A Tamil Poem.*

JIH, LV, Pt. 3, Dec. 1967, pp. 689-94.

*Vimati-Vinodanī* is a very interesting commentary on Vinaya. It mentions by name a Tamil poem *Kuṇḍalakesi Vatthu*, which is now lost, and which is now known only from passages reproduced in a commentary on a Jain poem *Nilakeśi* by name. The *Kuṇḍalakesi-Vatthu* though a Buddhist work, contains several passages about philosophical views, which are not in strict accord with the orthodox views of the Theravāda in Ceylon. For example, it advocates the view that drinking wine is an evil only when one drinks it knowingly. *Vimati-Vinodanī* considers all those views and refutes the arguments used.—S.N.S.

405. Barean André :—*Les idées-Sous-Jacentes aux Pratiques Cultuelles Bouddhiques Dans Le Cambodge Actuel (The ideas underlying the religious practice in present day Cambodge)* (in French)

WZKSO, XII-XIII, 1968-69, pp. 23-32.

The article deals with religious practice of Theravada sect of Buddhism, which form the majority in Indo-China. Although their ultimate aim is freedom from all desires and bondage, they indulge in rituals seeking not only a protection against passions and vices but also some material gains and profits like longevity, health, welfare of near ones. Rituals consist of invocation to divinities Brahmā, Indra, Lokapālas. The author traces their origin in old magic and also some branch of Buddhism itself.—N.D.G.

406. Barua, Dipak Kumar :—*Buddha's Discourses to the Lay People.*

JOIB, XVII, No. 4, 1968, pp. 376-414.

Buddhism is out and out a monastic religion, yet a few stray discourses in the first four *Nikāyas* of the Pāli cannon are devoted to the daily life of the householders. Enumerating such discourses in six classes and giving the definitions of *Gahapati* and *Upāsaka*, the author explains in detail the ethical, religious and secular discourses. Comparing Buddha's discourses with the Jaina canonical discourses, he



concludes : "Thus even in the life of a Buddhist householder is reflected the middle way avoiding both the extremes".—S.N.S.

407. Barua, P.R. :—*Early Buddhism and Brāhmanical Doctrines*.

JASP, XII, No. I, April 1967, pp. 1-8.

This is a part of the book continued in JASP, XII, No. 2, Aug. 1967. Apart from the introduction and conclusion, the book is divided into four main chapters dealing with : (i) the doctrine of *Ātman*; (ii) Brāhmin doctrine of caste; (iii) the Vedic rites and rituals connected with sacrifice, involving animal killing; and (iv) the existence of the gods and their position in Buddhism. The author says, "Brāhmin doctrine forms an integral part of early Buddhism as the latter arose out of it, partly in rivalry with and partly in modification of existing Brāhmanical systems of the Buddha's day". He examines critically and comparatively his statement on the basis of the Brāhmanical and Buddhist authorities. —S.N.S.

408. Basham, A.L. :—*The Rise of Buddhism in its Historical Context*.

ASP, IV, Pt. 3, Dec. 1966, pp. 395-411.

The first definite but mild criticism of the Vedic sacrificial cult appears in the early Upaniṣads. Such stirring thoughts produced numerous heterodox systems, of which Buddhism was the chief, and seems to have been in some way connected with the belief in transmigration, which in Pāli texts is quite taken for granted. Most of the leaders of the new movements came from the upper classes, e.g., the founders of Buddhism and Jainism were the Kṣattriyas.

By the time of Buddha, the process of social and political change in the earlier society of tribal structure had gone very far, and ambitious kings had virtually eliminated the tribal institutions. Early Buddhism, in fact, made its chief appeal to the rising middle class. It progressed in the year between the death of the Buddha and the rise of the Mauryas, and in the reign of Aśoka, it took its first leap forward. After the fall of Mauryas, it continued to spread until it began to penetrate into Central Asia and China.

The Indo-Greek King Menander became a Buddhist, and so did the Śakas and Kuṣāṇas, but the Greek ambassador Heliodorus embraced Vaiṣṇava religion.



The great changes in Buddhism occurred when much of N. India was governed by people who spoke an Iranian language. In succeeding centuries, Hinduism developed and adapted itself until slowly Buddhism merged with it and lost its identity.—S.R.

409. Bernhard, Franz :—*Zur Interpretation der Pratītyasamutpāda-Formel (On the interpretation of Pratītyasamutpāda formula)* (in German).

WZKSO, XII-XIII, 1968/1969, pp. 53-64.

An attempt to corroborate on linguistic grounds the observations made by Prof. Frauwallner that the formula of Pratītyasamutpāda is a superficial combination of two different formulas for a chain of conditions leading to rebirth. The *Udānavargavivaraṇa* on Udānavarga XXIX. 24 quotes two different allegorical interpretations. Prajñāvarman in his comenentary explains certain terms of the Udānavarga stanza by the members 1-7 (*avidyavedana*) of the Pratītyasamutpāda formula, but in Kātyāyanīputra's commentary, the same terms are interpreted by the following terms beginning with *trṣṇā* (8). It is apparent that the second part of the Pratītyasamutapāda formula was not a continuation but a parallel to the first part.—Author.

410. Chattopadhyaya Siddheswar :—*Buddhist Iconography and the Mañjuśrī-mūlakalapa (MMK) : A Note.*

JDHB, I, 1968, pp. 45-50.

The five divine (*Dhyānī*) Buddhas emanating from *Vajra-sattva* (*Ādi-Buddha*) and presiding over five *Skandhas* are traditionally regarded as progenitors of five families (*kulas*). Each divine Buddha has his own Bodhisattva, Śakti, *Bīja-mantra*, colour, *Mudrā* and location.

The MMK. (c. 8th Cent. A.D.) displays no complete knowledge of the above systematic pantheon found to be first formulated in the *Śrī-Guhya-samāja* and accepted by modern scholars as the basis of our study of the Buddhist iconography. The MMK. speaks of the three, eight or ten families. Not more than three families of the one can be identified with the three of the other; the terminology, however, is not the same.

The particular position of the MMK in this respect can be explained by accepting that either the work represents an earlier phase in the history of the evolution of the Buddhist pantheon systematised



afterwards or, it contains a later tradition. The second alternative seems to be untenable.—Author.

411. Dutt, Nalinaksha :—*Introduction of Pali Studies in India.*

MBh, 75, Nos. 5-6, May-June 1967, pp. 138-41.

Buddhist monks, persecuted by the Śaiva *ācāryas* in the South and the fanatic Muslim invaders who indulged in wanton vandalism and massacre, fled to Ceylon and Nepal carrying with them as many manuscripts as they could from their monasteries. In the 10th and 11th centuries, Chinese and Tibetan monks collected copies of manuscripts from Nālandā, Vikramaśīlā and Odantapuri monasteries.

It was the European Missionaries and Civil Servants who brought to our notice Pali manuscripts in Ceylon, Burma and Siam. Innumerable European scholars from Eugene Burnouf to Rhys Davids and others compiled catalogues, edited, translated and published several Buddhist texts and prepared Pali-English dictionaries.

In India, Pali language and literature came to be known towards the end of the 19th century. Now Pali is recognised as an independent subject in Calcutta, Magadha and Banaras Hindu Universities.—S.R.

412. Halder, Aruna :—*Doctrine of Sarvāstivāda in the Light of Modern Philosophy and Psychology.*

JASC, VIII, No. 1, 1966, pp. 51-64.

The author critically examines some of the basic tenets of Sarvāstivāda school of Buddhism in the light of modern European Philosophy and Psychology. In this connection the author explains the implication and meaning of the term *dharma* according to Sarvāstivāda Philosophy and comes to conclusion that the Sarvāstivāda philosophy cannot be categorically classified as either realism or idealism. It indicates a kind of phenomenalism of so-called matter and an associationism of so-called mind and a complex formation of both. The author has drawn materials, for her study, from the Kośa, its *bhāṣya* and *vyākhyā* by Yaśomitra.—D.B.S.

413. Halder, Aruna :—*Abhidharmakośa : Its place in Early Buddhist Literature.*

JOIB, XVII, No. 3, pp. 247-66.

Discusses the origin and development of Buddhist literature vis-a-vis Buddhist Saṅgha which grew into several branches following four



councils in course of time. Among the innumerable branches sprung after the fourth council was Sarvāstivāda, to which *Abhidharma* literature belongs. *Abhidharmakśōa* of Vasubandhu is the most important work belonging to the category of *Abhidharma* literature. It describes the tenets of Vibhāṣā School. The author discusses the date and contribution of Vasubandhu, the problem of two Vasubandhus, the contents of *Abhidharmakśōa* and *Kōṣabhāṣya* and gives useful bibliography on the subject.—D.B.S.

414. Hazai, G. and Zieme, P. :—*Ein Uigurisches Blockdruckfragment einer Einleitung zum Vajracchedikāsūtra*. (in German)

AO, XXXI, Fasciculus 1, 1968, pp. 1-14.

Discusses a block print in Turkish from the Turfan collection in Berlin. The text of this well-preserved fragment is a part of the Introduction to *Vajracchedikāsūtra*. This fragment may be a translation from Chinese. After a short introduction the authors give the text, its translation in German, notes on the text, word-index, grammatical index, appended by the block print.—G.B.

415. Hirsch, Elisabeth Feist :—*Martin Heidegger and the East*.

PEW, XX, No. 3, July 1970, pp. 247-64.

This paper is an attempt to relate Heidegger's philosophy to some major aspects of the philosophical traditions in the East. Between the two world wars, Heidegger had many contacts with Japanese colleagues and students who attended his lectures and seminars and who in turn discussed with him their own intellectual background. So Heidegger may indeed serve as a bridge between East and West.—S.N.S.

416. Hummel, Siwgbert :—*The sMe-ba-dgu, the Magic Square of the Tibetans*.

EW, XIX, Nos. 1-2, March-June 1969, pp. 139-46.

The author examines the significance of certain, doubtlessly canonically arranged groups of cosmological diagrams on Tibetan roll pictures (Tib. *thang-/ka*) and on metallic plates of the same content.—S.N.S.

417. Jacobson, Nolan Pliny :—*Buddhism, Modernization and Science*.

PEW, XX, No. 2, April 1970, pp. 155-68.

In the present essay, the author is concerned with self-corrective style of life, one of restructuring traditional value systems and its relation



to modernization. He discusses about modernization and science and deals with the Buddhism and the new style of life. He observes, "Buddhism is prepared in many ways to support and strengthen the self-corrective life-style and the emerging world of scientific research. It is equipped for this contribution not by technological hardware, but by a new frame of reference and forms of meditation and analysis whose significance deserves to be more clearly understood".—S.N.S.

418. Jambuvijaya, Jaina Muni :—*A Comparative Study of the Utapādādisiddhiṭikā and the Hetūbinduṭikā*.

WZKSO, XII-XIII, 1968/1969, pp. 187-91.

An attempt to reconstruct the lost portion (folio No. 52) of the *Hetūbinduṭikā* with the help of *Utapādādisiddhiṭikā*, a Jaina logical treatise by Candrasena, and the Tibetan Version of the *Hetūbinduṭikā*. Durveka's commentary Āloka on Arcaṭa's *Hetūbinduṭikā* has also been utilised.—G.B.

419. Joshi, L.M. :—*Reviews on some Alleged Causes of the Decline of Buddhism in India*.

JGJRI, XXII, Pts. 1-2, Nov. 1965, Feb. 1966, pp. 23-37.

The author has critically examined the views of Mm. Dr. Umesh Misra about the possible causes of the decline of Buddhism in India and has come to the conclusion that they are not warranted by facts. It is not correct to say that the Buddha did not 'test the fitness of the disciples' and that 'admission to the Order was not restricted'. There is ample evidence in Pali texts to the contrary.—D.B.S.

420. Kajiya, Yuichi. :—*Bhāvaviveka, Sthiramati and Dharmapāla*.

WZKSO, Band XII-XIII, 1968/1969, pp. 193-203.

An attempt to show that Sthiramati was active till 560 A.D. Tibetan and Chinese sources have been utilised. *Bhāvaviveka* was older than Sthiramati. Both of them quote Dignāga. The syllogism of *Bhāvaviveka* was criticised by Sthiramati. *Bhāvaviveka* flourished between 500-570 A.D. and the date of Sthiramati is given by Prof. Frauwallner has been accepted. The relationship between *Bhāvaviveka* and Dharmapāla has been determined through a number of parallelism. Dharmapāla's chief opponent was *Bhāvaviveka*.—G.B.



421. Kak, R.N. :—*What Dharma Means in Buddhism.*

AP, XLI, No. I, 1970, pp. 19-22.

The author examines the complex of meanings centred upon the term *Dharma* in Buddhist tradition. He has explained methodically the seven philosophically most important meanings as well as the use of the term in different contexts in Buddhist philosophy.—S.N.S.

422. Kalupahana, D.J. :—*Diñnāga's Theory of Immaterialism.*

PEW, XX, No. 2, April 1970, pp. 121-28.

Examines the nature of the arguments adduced by Diñnāga in favour of the kind of idealism he was advocating in the *Ālambanaparīkṣā* and assesses the value of his contribution. The author concludes that Diñnāga, realizing the problems inherent in a realist as well as in idealist theory of perception, attempted a fresh analysis of these problems which induces him to give up the absolute form of idealism advocated by his predecessors and to propound, for the first time in the history of Indian thought, a theory of immaterialism based entirely on epistemological facts.—S.N.S.

423. Law, B.C. :—*A Great Buddhist Hell Called the Avīci.*

JIH, XLVII, Pt. 3, Dec. 1969, pp. 535-40.

*Avīci* is a Buddhist hell divided into four parts and having four gates. Here great sinners suffer terribly for 100 years. Among the eight principal hells, *Avīci* is the deepest. *Avīci* or waveless is so called because there is not the best wave of happiness. *Kāmadhātu* (element of desire or sensual pleasure) exists in the sphere, below which is the *Avīci* hell, and above it stands the *paranimitavasavattidevaloka*. We may think of India as waveless deep (*Avīci*). Many persons are still suffering the torture in this hell for various sins.

The *Dhammasaṅgaṇi* points out that beginning with the *Avīci* hell below and the *Paranimita-vasavatti* gods above, in their midst, within the domain of sensual pleasures, there exist the elements or attributes of beings, organs of sense, form, sensation, perception, aggregation or matter or *Karma* (action) and consciousness.—H.S.S.

424. Malvania, Dalsukhbhai D. :—*Prajñāpanā and Ṣaṭkhaṇḍāgama.*

JOIB, XIX, Nos. 1-2, 1969, pp. 35-45.

*Prajñāpanā Sūtra* is an ancient Jaina *Upāṅga* written probably by Ārya Śyāma in the 3rd or 4th century B.C. It is based on the *Aṅga*



*Sūtra Dr̥ṣṭivāda* and written in question-answer style. The discussions centre round *Jīva*. It is divided into 36 literary divisions or 'padas'. *Ṣaṭkhaṇḍāgama*, another important Jain work based on the *Aṅga Sūtra Dr̥ṣṭivāda*, was composed by Ācārya Puṣpadanta and Bhūtabali who flourished sometime after 683 V. N. (V. N.=after the death of Lord Mahāvīra). It has 14 *Khaṇḍas* or points of investigation and is written in commentary style. Its discussions are more mature and centre round *Karma*.—D.B.S.

425. McDermott, A.C.S. :—*Empty Subject Terms in Late Buddhist Logic*.

JIP, I, No. 1, October 1970, pp. 22-29.

The author gives a rejoinder to K. H. Potter's paper in the article, and lays stress on the point that there are empty subject terms in Buddhist logic, since in Buddhist doctrine all real existents are momentary.—A.K.S.

426. Mehta, J. L. :—*Heidegger and the Comparison of Indian and Western Philosophy*.

PEW, XX, No. 3, July 1970, pp. 303-18.

The beginning of comparative philosophy goes back to the cultural encounter between India and the West. Heidegger holds that in the comparative philosophy, the questions can only be asked on the basis of a certain way of understanding Being, in the light of which we comprehend everything. Quoting *Muṇḍaka Upaniṣad*'s two kinds of knowledge the *parā* (higher) and *aparā* (lower), the higher is that by which the Imperishable is apprehended, Heidegger makes it evident that 'Being' is the ground-word in Western traditions just as Brahman and Ātman are in the Indian tradition. The Indian scholar who wants to re-interpret and reformulate Vedānta, has to make use of terms and concepts deriving from Western philosophy. Heidegger points out that in doing so, he must wander around in ways that lead in the direction of what is questionable and question-worthy and reach out to what is remote and strange. However, Heidegger discourages all search for similarities alone in the two cultures as it is exposed to the danger of wrecking our understanding of both our own tradition and the other. For example, Indian scholars would use the terms "Absolute" and "Transcendence" despite the fact that they are tied up with very specific contexts in European metaphysical thinking. Just interpretations are different from the genetic-critical inquiry of Heidegger. However, by creating new domains of meaning Indian thinkers should participate in that Western 'metaphysical' thinking through which we learn to achieve mastery over this one world of objects.—H.D.S.



427. Mikogami, Esho. :—*A Refutation of the Sāṃkhya Theory in the Yogācārabhūmi.*

PEW, XIX, No. 4, Oct. 1969, pp. 443-48.

In the *Yogācārabhūmi*, Asaṅga has refuted his opponent's views, which are divided into sixteen items. Three of the items concern the *Sāṃkhya* theory ascribed to Vārṣaganya, a great scholar of *Sāṃkhya*. In the present paper, the author's aim is to clarify the item which Asaṅga entitles, "Refutation of the theory which states that the effect appears from its cause".—S.N.S.

428. Mukhopadhyaya, Sujit Kumar :—*Universal Love and Tolerance in Buddhism.*

VBQ, XXXII, No. 1, 1966-67, pp. 67-75.

Love that flows spontaneously like a stream, benefiting all who are far and near, high and low, pure and impure, is Universal Love in Buddhism. Tolerance is a special characteristic of Universal love, that is a feeling of infinite tenderness for all living things. Universal love is life and soul of Buddhism. Buddhists imbued with this love went to foreign countries to establish hospitals for men and beasts. King Aśoka sent missionaries to foreign countries for religious conquest, i.e., triumph of universal love and tolerance which constitutes the spirit of every religion. Tolerance attained the highest degree in the early history of mankind. Buddhists look upon their enemies as their own mischievous children. They believe that forgiveness is the highest virtue. It is possible only if there is an evil-doer or an enemy of man.—H.S.S.

429. Priestley, C.D.C. :—*Emptiness in the Satyasiddhi.*

JIP, 1, No. 1, Oct. 1970, pp. 30-39.

Critically analyses the nature of emptiness in Harivarman's book entitled *Satyasiddhi*. The drawbacks in Harivarman's doctrine of emptiness originate ultimately from the inconsistencies in the Buddhist doctrine of *Nirvāṇa*.—A.K.S.

430. Puligandla, R. :—*Phenomenological Reduction and Yogic Meditation.*

PEW, XX, No. 1, Jan. 1970, pp. 19-33.

Examines on the one hand, Husserl's phenomenological reduction and on the other, yogic meditation as expounded by Patañjali and shows that there are indeed some parallels between the two. The author describes three basic stages in phenomenological reduction and the



techniques of meditation from Patañjali's *Yoga-Sūtra*. He concludes that phenomenological reduction and Yoga are both transcendental pursuits.—S.N.S.

431. Puligandla, R. & Puhakka, K. :—*Buddhism and Revolution*.

PEW, XX, No. 4, Oct. 1970, pp. 345-54.

Examines some of the central concepts of Buddhism, which are relevant to social and political issues and revolutionary movements. What is the Buddhist view of man and his relationship to society? What is the answer of Buddhism to the ideologies of Capitalism and Communism and to the challenge of the "one-dimensional society"? These are the questions upon which the discussion centres and which will serve as a basis for evaluating the contributions of Buddhist thought to revolutionary movements.—S.N.S.

432. Roth, Gustav :—*Bhikṣuṇī Vinaya and Bhikṣuprakīrṇa and Notes on the Language*.

JBRs, LII, Pts. 1-4, Jan.-Dec. 1966, pp. 29-51.

Fa-hsien translated into Chinese (A.D. 416-18) the whole of *Mahā-saṃghika-vinaya*, copied from a manuscript discovered in the Aśoka stūpa at Pāṭaliputra. Rahula Saṅkṛtyāyana discovered a copy of a portion of *Mahā-saṃghika-vinaya* belonging to the Lokottaravādins in the Sa-lu monastery in Tibet. He labelled it as *Bhikṣu prakīrṇa-vinaya*. The manuscript is in proto-Maithili characters, and, according to Baladeva Misra, represents a complete set of *Bhikṣuṇī-vinaya* of the Mahā-saṃghika-Lokottaravādins.

Notes on the language of *Mahā-saṃghika-Lokottaravāda-vinaya* :—

The language is virtually different from what is understood as correct Sanskrit. The writer calls it Prakrit-cum-quasi Sanskrit of the M. Lokottaravādins. Regular recurrence of Prakrit forms in it shows that they cannot be taken for grammatical mistakes :—

1. Case-endings of ṛ-stems in *are*, e.g. *matare*.
2. Use of feminine endings in *āye*, *īye* side by side with *-āya*, *tya*, e.g., *Dhamma-dinnāye upadhyāyinīye*.
3. Nom. sg. of masculine *a*-stems in *-o*, and plural in *-ā* or *-āh*, e.g., *bhikṣuṇī-bhāvo*; *āsanikā*, *tīrthi-nagnāh*.



4. Loc. sg. of *a*-stems in *-e*, and plural in *-eṣu*, e.g. *mahājane*, *Kuśaleṣu*, sometimes sg. in *-smiṃ*, *-smi* or *-esmiṃ*, e.g. *nṛtta-gītasmiṃ*, *niraya-smi*, *mārgesmiṃ*.
5. Instr. pl. of masculine *a*-stems mostly in *-ehi*, e.g. *āgārakehi*.
6. Gen. sg. of *u*-stems in *-sya* and loc. sg. *-in-smin*, e.g. *vastusya*, *vastusmin* and so on.—S.R.

433. Ruegg, David Seyfort. :—*Ārya and Bhadanta Vimuktisena on the Gotra-theory of the Prajñāpāramitā*.

WZKSO, XII-XIII, 1968/1969, pp. 303-18.

*Gotra* (spiritual lineage) theory figures as topic of prime importance in certain śāstras of the Mahāyāna school. Noteworthy references to the *gotra* are to be found in *Mahāyānasūtrālaṃkāra*, *Madhyāntavibhāga*, *Abhisamayālaṃkāra* (AA) and *Ratnagotravibhāga* (RGV). *Gotra* theory was evidently derived in part from the idea of spiritual family of the *Buddha*. This is supported by the Tibetan equivalent *rigs*, but the Chinese equivalent *hsing* brings out a different meaning. The section of the AA dealing with the *gotra* agrees with the Prāsaṅgika Mādhyamika theory. Ārya and Bhadanta Vimuktisena agrees in identifying *gotra* with *dharmadhātu*. In some of the śāstras of Vijñānavāda closely linked with Abhidharma traditions, the *gotra* is chiefly known as nature of original principle. The line of development which culminated in an attempt to synthesize the *gotra* doctrine of the AA and its commentaries with the related doctrine of RGV and on the *tathāgatagarbha*, has been traced out and demarcation has been made with the parallel doctrines of the Vijñānavāda.—G.B.

434. Sarkar, Himansu Bhusan :—*The Evolution of the Śīva-Buddha Cult in Java*.

JIH, XLV, Pt. 3, Dec. 1967, pp. 637-46.

Discusses in detail the origin and development of the Śīva-Buddha cult in Java. Tāntrika Buddhism was almost concurrent with the development of Śaiva Tāntrism in Eastern India, the stream of the both systems seems to have flowed to Java from Bengal. The co-existence of these two systems led to an approximation and the cult evolved. It led to the broad religious toleration which can be seen even in present-day Bali.—S.N.S.



435. Schmidt, Paul F. :—*Nāgārjuna and Whitehead : Analytic Comparative Philosophy.*

VBQ, XXXII, No. 2, 1966-67, pp. 121-29.

Shows that Prof. K. V. Ramanan in his book *Nāgārjuna's Philosophy* has surveyed the philosophical trends from Nāgārjuna to Whitehead and shows the contemporary relevance of that ancient thinker specially of *Mahā-Prajñā-pāramitā-Śāstra*. The affinity between Whitehead and Nāgārjuna can be seen on the issues relating to : (i) the concrescence of an actual entity which involves a process of pretensions of other actual entities organised by a subjective aim; (ii) 'Concepts' and Whitehead's eternal objects, conventional entities and 'actual entities'. The unconditional real of Nāgārjuna corresponds to Whitehead's category of ultimate Creativity; (iii) three kinds of conventional entities that constitute the mundane existence; (iv) on 'time', Śāstra states "It is in reference to birth and death of elements (actual entities)". This clearly corresponds to Whitehead's view that 'time' is derivative from the process of actual entities". There is close resemblance of thought between the two thinkers on the concept of misplaced concreteness, mundane self, on rejection of the categories of substance and attribute and mutual relatedness of the events and the continuous organic system of events "called soul".—H.S.S.

436. Shukla Karunesha :—*Buddhist Ātmavāda and Asaṅga.*

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 29-49.

*Ātmavāda* has been mentioned in the *Yogācāra-bhūmiśāstra* (YBS) of Ācārya Asaṅga along with other fifteen 'paravādas' which he refutes from the Buddhist standpoint. *Ātmavāda* (theory of the Soul) does not imply the Buddhist's refutation of the Upaniṣadic Ātmā-doctrine, but it simply means the conceived identity of *Ātman* with the five constituent aggregates of the human personality (*upādāna-skandhas*), otherwise known as *Satkāya-dṛṣṭi*, which is often refuted in the Buddhist works. The Buddha and the Buddhists tried to refute, repudiate or negate this conceived identity of human soul and not its very existence, as is often supposed.

The main arguments of Asaṅga as incorporated in the YBS have been analysed with the conclusion that the Absolute and the Transcendental *Ātman* cannot be conceived in terms of the worldly experiences, empirical view-points and the conceptions of Truth at the lower grade. The reputation of *Ātmavāda* simply means the repudiation of the identified character of the *Ātman*, and not its very negation. The doctrine of *Mahātman* in relation to the Transcendent *mokṣā* (*nirvāṇa*) has also been referred to in this context.—Author



437. Steinkellner, Ernst :—*Die Entwicklung des Kṣaṇikatvānumānam bei Dharmakīrti (The Evolution of Kṣaṇikatvānumānam in Dharmakīrti (in German).*

WZKSO, XII-XIII, 1968-69, pp. 361-77.

It is a long-known fact that whereas the *Kṣaṇikatvānumānam* of the Buddhists was performed as *vināśītvānumānam* in the earlier period of Buddhist logic, it is the new form of the inference as *sattvānumānam* that gained pre-eminence in the post-Dharmakīrti period.

Dharmakīrti occupied himself throughout his life with this main inference of Buddhist ontology. An analysis and comparison of all passages in Dharmakīrti's works concerned with the *kṣaṇikatvānumānam* show that the new form of the *kṣaṇikatvānumānam* is Dharmakīrti's own achievement.

The different stages of the *kṣaṇikatvānumānam* with Dharmakīrti starting with a form of the *vināśītvānumānam*, that compared with the inference in Vasubandhu's *Abhidharmakośabhāṣyam* is already developed—are shown in their essential structure and difference from each other. Thus it is possible to trace Dharmakīrti's deep penetration into the logical problems of this inference and final solution in his *Pramāṇavi-  
niścayaḥ*, where the total structure of the *sattvānumānam* is to be found for the first time.—Author.

438. Taylor, Richard :—*The Anatta Doctrine and Personal Identity.*

PEW, XIX, No. 4, Oct. 1969, pp. 359-66.

The author refers to Buddha's doctrine of *anatta*, that there is no Self. Explaining this doctrine in brief, he clarifies the meaning of personality and examines critically some linguistic as well as metaphysical considerations. Finally he discusses whether the person is a visible, palpable object and there is personal identity through time.—S.N.S.

439. Thite, G.U. :—*Sammāpāsa—Somaprāsa according to the Mahāvastu II. 237.*

BV, XXVIII, Nos. 1-4, 1968, pp. 69-71.

Among the Vedic sacrifices mentioned by the Buddhist texts, e.g. *Suttanipāta*, (PTS 1913, p. 53), *Sammāpāsa* is found. This name of sacrifice is unknown to the Vedic literature. F.L. Woodward (*The Book of Gradual Sayings*, London, 1933, p. 50), D.D. Kosambi (ABORI, XXIII, p. 53) and P.V. Banat (JUPHS, I, p. 78ff) understand by this word



'samyāprāsa (=throwing of a wooden peg)—a rite found in the sacrifice named Sārasvata sattra. But in Mahāvastu II. 237, we get another reading, viz, *Somaprāsa* (=throwing of Soma). In the list of important Vedic sacrifices *Agniṣṭoma*, the principal and basic Soma-sacrifice deserves mention. So *Sammāpāsa*=*Samaprāsa* might be *Agniṣṭoma*.  
—Author.

440. Tripathi, Chhota Lal :—*The Idealistic Theory of 'Inference'*.

ABORI, LI, Pts. 1-4, 1970, pp. 175-88.

The Buddhist theory of inference has been examined in the light of Nyāya-Vaiśeṣika theories of inference. The deficiency in the Nyāya theory has been pointed out and the contribution of Buddhist logicians to the theory of inference has been described. It has been shown that the Buddhist logicians have treated the theory of inference in a more scientific manner as has been done in the west by logicians like Spencer, Hume, Bradley, Wundt, Bosanquet, etc. The main contribution of Buddhist logicians is their doctrine of *antarvyāpti*, the 'ideal' character of inferential construction, etc. The various objections by the materialists to inference being regarded as a source of valid knowledge, have been discussed and refuted in the light of Buddhist texts on logic.—D.B.S.

441. Tripathi, Chhote Lal :—*The Nature of "Reality" in Yogācāra Buddhism*.

EW, XIX, Nos. 3-4, Sept.-Dec. 1969, pp. 474-94.

The author discusses in detail the idealist theory according to which the entire world is a creation of our own mind. He describes the realist objections against the theory and the Buddhist arguments advanced to prove the theory. Explaining two different views regarding the nature of *viññaptimātratā* (mind only), he concludes the discussion with the original teaching of the Śākya Muni according to which consciousness is the only reality.—S.N.S.

442. Umehara, Takeshi :—*Heidegger and Buddhism*.

PEW, XX, No. 3, July 1970, pp. 271-82.

Although all civilizations heretofore have been founded on religion, a civilization is now about to be formed without God. The death of gods, the collapse of values, the liberation of instincts are forming a critical situation in the present world and the problem is as to whether or not mankind can survive without any god. In dealing with this question, Heidegger is neither a proponent for returning to Christianity



nor is he an atheist like Marx or Sastri. In Heidegger's philosophy, the actual Being (*Dasein*) is Man, which is temporal and finite. The Being itself (*Sein*) can be reached through examining *Dasein*. This type of ontology in which Being is sought not through the things but through finite human existence, may be unique in Western world but it is familiar to Orient, especially to Buddhism. Buddhism has an ontological view which grasps not only human being but all other living being in terms of death, and despite Heidegger's criticism, the distinctive characteristic of European thought is also its concern with death. Heidegger brings out the Nihilism which is latent within European scientific civilization. He has further revealed himself as a prophet who sees the destiny of things in death. Buddhism also views history as decaying from the age of Right Dharma to the age of the "closing of Dharma".—H.S.S.

443. Wagle, Narendra :—"*Minor*" Rites and Rituals Attributed to the *Brāhmaṇas* in the *Nikāya* Texts of the Pali Canon.

JOIB, XVII, No. 4, 1968, pp. 363-72.

The author examines the *Nikāya* passages dealing with the *Brāhmaṇa* rites : (1) of purification ; (2) connected with death ; (3-4) having to do with ancestor and snake worship ; and (5) the ritual suicide. He has elucidated these in the light of the contemporary orthodox *Gṛhya* and *Dharma Sūtra* literature belonging to 600-300 B.C. An analysis of the rites helps us in establishing the relative chronology of the *Gṛhya* and *Dharma Sūtra* and the *Nikāya* texts.—S.N.S.

444. Wayman, Alex :—*Significance of Dreams in India and Tibet.*

HR, VII, Pt. 1, August 1967, pp. 1-12.

Dreams exert a perennial fascination on the waking mind. Some treatises like the *Svapna-cintāmaṇi*, *Svapnādhyāya*, etc., are entirely devoted to dreams.

White elephant dreamt by the mothers of Mahāvīra and Buddha (in India) and the mother of Tson-Kha-ka, the founder of Gelugpa sect (in Tibet), are believed to establish mother-son or father-son relations. In literature, dream themes are found in the *Kathāsaritsāgara*, *Svapna-Vāsavadattam*, *Meghadūtam*, in which the wife of the Yakṣa becomes jealous on seeing her husband dallying with another woman in dream.

Dreams may be divided into auspicious (*śubha*) and inauspicious (*aśubha* or *duḥsvapna*) resulting in *iṣṭaphala* and *aniṣṭaphala* of the *Svapnādhyāya*.



In mediaeval works, dreams are attributed to pathological disorders of humours (*vāta*, *pitta*, *kapha*). Caraka adds the categories of *anubhūta* (past-experience) and *kalpita* (imagination) dreams. Some are wish-fulfilment (*prārthita*) and some prophetic (*bhāvika*). *Bhāvika* dreams, seen first in the *Atharvaveda*, are said to come hither from Yama's world. Atharvan tradition holds that dreams of the first watch of the night bring fruit in a year ; of the second watch, in six months; and of the third, are already half-realized. According to Dandekar, *Sūkṣma-Śarīra* is the basis of dream consciousness in Hindu philosophy. The theory of creating a dream by incantations, thus to invoke a deity, implies that the bulk of Lamaist iconography amounts to a set of controlled dreams.—S.R.

445. Yuyama, Akira :—*A Bibliography of the Mahāvastu-Avadāna*.

III, XI, No. 1, 1968, pp. 11-23.

Gives an entire bibliography of the bibliographical works, Sanskrit manuscripts, editions of Sanskrit texts as well as Sanskrit texts with translations, modern translations of the *Mahāvastu-Avadāna* and the studies on it.—S.N.S.



## XII--B PHILOSOPHY AND RELIGION (NON--BUDDHIST)

446. Acharya, Ramakrishna :—*Brahma-Sūtron kā Bādarāyaṇaikakartṛkatva* (*The Single Bādarāyaṇa-Authorship of Brahmasūtra*) (in Hindi).

JGJRI, XXIV, Pts 1-4, Jan.-Oct. 1968, pp. 193-205.

Deusson and Belvalkar voiced their doubts about the single authorship of the Brahmasūtras. Some other scholars have questioned the identity of Bādarāyaṇa whom tradition regards as identical with Vedavyāsa Kṛṣṇadvaipāyana, son of Parāśara. The author has examined critically the problem of multiplicity of authorship of the *Brahmasūtras* and has come to conclusion that the *Brahmasūtras* were written by one author, viz, Bādarāyaṇa, who was probably a contemporary of Jaimini.—D.B.S.

447. Aklujkar, Ashok. :—*Two Textual Studies of Bhartṛhari*.

JAOS, 89, No. 3, July-Sept. 1969, pp. 547-62.

Discusses the range of reference and the significance of the title *Vākyapadiya*. It is propounded that the title was originally given to the first two *kāṇḍas* only. The article also points out that the published parts of Bhoja's *Śṛṅgāra-prakāśa* contain number of borrowings from Bhartṛhari's *Vṛtti* on the *Vākyapadiya* and this discovery is significant for a textual study of both the works.—K.D.S.

448. Aklujkar, Ashok :—*Candrānanda's Date*.

JOIB, XIX, No. 4, 1970, pp. 340-41.

The date of Candrānanda, the writer of a commentary (*Vṛtti*) on the *Vaiśeṣika-sūtra*, cannot be decided more precisely than by saying that he followed Uddyotakara (5th or 6th century A.D.). The author, on the basis of passages quoted by Helārāja from Candrānanda's *Vṛtti*, likes to point out that 10th century A.D. is the lower limit of his lifetime.—S.N.S.

449. Basu, Arabinda :—*Cosmic Yoga*.

MIP, XX, No. 12, Jan. 1968, pp. 803-13.

The direct intuition and experience of *Brahman* requires a training of man's ordinary consciousness which is ignorant of true reality.



There are various types of Yoga and their disciplines out of which the seeker chooses one according to his temperament, aptitude, capacity and the chosen goal. As Yoga deals with subjective forces, it requires certain disciplines, other than the mere intellectual, involving moral control of impulses and desires, and the inner purification of the seeds of thinking, feeling and willing which distract intelligence to unspiritual objects.

The creation of the Universe is an emanation of the Divine, a Becoming of Being. With the appearance of man, evolution becomes conscious. He seeks to find the ground of his own being. His claim to know the truth for himself ushered in the Age of Reason.

Spiritual evolution can happen only through those who have already realized the Divine.—S.R.

450. Bechert, Heinz :—*Eine Alte Gottheit in Ceylon und Südindien (An Ancient Cult of God in Ceylon and South India)* (in German).

WZKSO, XII-XIII, 1968/1969, pp. 33-42.

A historical study of the cult of the God Kataragama in Ceylon. This god is called Subrahmanya or Murugan in South India. He is the god of hills. Prehistoric finds in Ādiccanallūr show that this cult was popular in South India in the pre-historic period. Murugan is identified with North Indian Kārttikeya, leader of war gods. In North India Kārttikeya has not become popular, but in South Subrahmanya is a most popular God.—G.B.

451. Bedekar, V.M. :—*Yoga in the Mokṣadharmaparvan of the Mahābhārata*.

WZKSO, XII-XIII, 1968/1969, pp. 43-52.

A more detailed study of the *Mokṣadharma* (Mdh) chapter of the *Mahābhārata* on the line of the work of Prof. Frauwallner (*Geschichte der Indischen Philosophie*, Vol. I, 1953). Based on the critical edition of the *Mahābhārata*, similarities of the Yoga in Mdh. with the relevant classical *Yogasūtra* of Patañjali have been pointed out. Though Epic Yoga is elementary and unsystematic, yet it is the fore-runner of many of the features of the classical Yoga system.—G.B.

452. Bhatt, B.N. :—*Śaṅkarācārya's Advaita and Pratyabhijñā System—A Comparison*.

JOIB, XIX, Nos. 1-2, 1969, pp. 53-59.

Makes a comparative study of the resemblances and differences in the concept of advaita as propounded by Śaṅkarācārya's Advaita



Vedānta and Pratyabhijñā system. Examines in this connection the nature of Ultimate Reality, *Brahman* and *Citi*, Māyā, the power responsible for the appearance of multiplicity in the unity, the state of the salvation, *Jīvanmukti* etc. The author comes to the conclusion that Śāṅkara Vedānta and Pratyabhijñā, though independent in their origin and growth, are very close to each other.—D.B.S.

453. Bhattacharya, Bhabatosh :—*The Date of Govindānanda*.

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 13-17.

The late MM. Chakravarti, MM. P.V. Kane, Dr. R.C. Hazra and Dr. S.C. Banerji had utilized in their study Govindānanda's *Varṣakriyākaumudī*, *Dānakriyākaumudī*, *Śrāddhakriyākaumudī* and *Śuddhikaumudī* but not his *Kriyākaumudī* which, however, was done by Dr. Bani Chakravorty in her work on Raghunandana. A close perusal of the above texts together with some citations in Raghunandana's *Āhnika-tattva* and *Malamāsatattva* leads to the conclusion that Govindānanda's literary activity extended between 1510 and 1550 A.D.—M.C.

454. Bhattacharya, Gopikamohan :—*Raghunātha Śīromaṇi on Sāmānyalakṣaṇā*.

WZKSO, XII-XIII, 1968/1969, pp. 65-74.

An analysis of the *Sāmānyalakṣaṇā* section of Raghunātha's *Dīdhiti*. The development of this concept from Gaṅgeśa to Raghunātha has been traced. It goes to the pre-Gaṅgeśa period but Gaṅgeśa gives a more concrete picture of the problem. Jayadeva is too brief but Vāsudeva is elaborate. All these *ācāryas* and Pragalbha have been quoted and refuted by Raghunātha. Raghunātha takes interest in polemical discussion, but never presents the opponent view-points with clarity and seldom makes any positive contribution of his own.—Author.

455. Bhattacharya, Ramaprasad :—*A Note on Maṇḍana's Advaitavāda*.

JDHBU, I, July 1968, pp. 140-43.

Some scholars associate Maṇḍanamiśra with *bhāvādvaitavāda*, according to which the existence of the negative entities is not ruled out in the state of emancipation. But a critical analysis of the *Brahmasiddhi* reveals Maṇḍana as a propounder of *śabdādvaitavāda* according to which again, Brahman alone exists in the state of emancipation. There remains no other entity whether positive or negative at that transcendental stage.—Author.



456. Bhattacharya, S. :—*The Concept of Videha and Prakṛti-Laya in the Sāṃkhya-Yoga System.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 305-12.

In the *Yoga-sūtra* I, 19, there occurs the term '*Videha-prakṛti-layānām*'. The commentators like Vyāsa, Vācaspati, Vijñānabhikṣu, etc. on the above sūtra, maintain that the term refers to two distinct categories of beings, viz, *Videha* and *Prakṛti-laya* beings. The views of these commentators as well as those of Hariharānanda Āraṇyaka have been critically examined here. In this commentary on the *Sāṃkhya Kārikā*, Vācaspati takes both *Videha* and *Prakṛti-laya* as cases of bondage. Hariharānanda Āraṇyaka follows the interpretation of Vācaspati Miśra. Vijñānabhikṣu, however, following the *Vyāsa-bhāṣya*, gives an altogether different interpretation. He holds *videhas* to be gods, having *bhavapratyaya samprajñāta* as their special privilege. *Prakṛtilayas* according to him are worshippers of God or the deity of *Prakṛti*.—D.B.S.

457. Biardeau, Madeleine :—*Jāti et Lakṣaṇa. (Jāti and Lakṣaṇa)* (in French).

WZKSO, XIII, 1968/1969, pp. 75-83.

The author being interested in research on Logic carried out recently in America, looks up for Indian Logic, particularly the theory of Definition to trace out some unity of structure of human thought. —N.D.G.

458. Brooks, Richard. :—*The Meaning of 'Real' in Advaita Vedānta.*

PEW, XIX, No. 4, Oct. 1969, pp. 385-98.

Gives an exposition of the concept of the 'real' in the Advaita Vedānta, comparing it with the various meanings of this word in the Western thought. The concept of the 'real' in Advaita Vedānta refers to the fundamental notions of the (i) inexperienceable; (ii) non-illusory; and (iii) lasting. From this point of view Brahman alone is real.—A.K.S.

459. Cairns, Grace E. :—*Social Progress and Holism in T.M.P. Mahadevan's Philosophy of History.*

PEW, XX, No. 1, Jan. 1970, pp. 73-82.

An exposition of T.M.P. Mahadevan's holistic interpretation of human history. According to Mahadevan's interpretation, social progress has a spiral character.—A.K.S.



460. Chakravorty, Bani :—*Śrīnātha Acārya-Cūḍāmaṇi, the Target of Govindānanda's Attack.*

JGJRI, XXIII, Pts. 1-4, Jan.-Dec. 1967, pp. 51-59.

Śrīnātha, Govindānanda and Raghunandana were almost contemporaries (15th-16th century), the first two being more so. Govindānanda was admittedly jealous of his rival Śrīnātha's learning, fame and influence over the then society. He, therefore, has characterized Śrīnātha as *ādhunika* (novice), *prācīnācārādūṣaṇe paṭavaḥ*, *ācāramunmūlayitumicchatām*, etc; and on several issues like the Janmāṣṭamī and Ambuvācī has refuted his views with such derogatory terms as *taddheyam*, *tanmandam*, *tadupahasaniyam*, etc.—all in vain although.—M.C.

461. Chattopadhyaya, Aparna :—*Spring Festival of Indra in the Kathāsaritsāgara.*

JOIB, XVII, No. 2, Dec. 1967, pp. 137-41.

In the *Kathāsaritsāgara*, *Vasantamahotsava* (spring festival) and *Indrotsava* (festival of Indra) are described many times. The article presents a comparative study of these two festivals as found in the *Kathāsaritsāgara* and the rest of Sanskrit literature.—R.M.P.

462. Chemparathy, George :—*Two Early Buddhists Refutations of the Existence of Īśvara as the Creator of the Universe.*

WZKSO, XII-XIII, 1968/1969, pp. 85-100.

Two passages from the *Yogācārabhūmi* (YB) and a tract called *Viṣṇorekakartṛtvanirākaraṇa* (VEN) have been critically studied to show that they represent the early specimens of the Buddhist refutation of the Īśvara doctrine. The passage in *VEN* might have been directed against the Bhāgavatas and the Pāñcarātras. The source of the YB with regard to the doctrine of Īśvara may be identical with the source utilized by Vātsyayana in his *Nyāyabhāṣya*.—G.B.

463. Dandekar, R.N. :—*God in Hindu Thought.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 433-65

Discusses the concept of God in Hindu thought in different ages. The history of Hinduism can be broadly classified under four heads : (i) Pre-Vedic non-Aryan period; (2) Vedic period; (3) period of classical or historical Hindu; (4) Modern period, a period of stagnation for Hinduism. God, in the Pre-Vedic non-Aryan period about which we



have information only through archaeological sources, was variously represented as Paśupati-Yogīśvara of the Indus people, as the red god Sivan; Śarva of the eastern people, Bhava of the Vāhikas. He was the supreme male god associated with the cult of the Mother-Goddess. God in the Vedic period was represented as associated with mythology. It appears that Vedic gods were created for myths and not the myths created for the gods. God in the period of historical Hinduism has been variously represented by different systems of Indian Philosophy strictly in accordance with their own philosophical doctrines. Some systems sought to substitute impersonal Absolute of the *Upaniṣad* by a personal god while in some others, god was not provided any place in the metaphysics. Various views about the nature of God have been put forward by modern thinkers like Swami Vivekananda, Sri Aurobindo, Tagore, Radhakrishnan, etc.—D.B.S.

464. Dange, S.A. :—*Holāṣṭakopaniṣad* (in Marathi)

NB, November, 1968 (Divālī Special), pp. 67-69.

Introduces a manuscript that has bearing on the belief and the custom about the Holi festival of two hundred years ago. The various erotic sayings imbibe a belief in the fructifying nature of this festival. Holi-tradition is examined.—Author.

465. Dwivedi, Srimannarayana—*Mithilā tathā Tāntra—Eka Ṭippanī* (*Mithila and Tantra—A Note*) (in Hindi).

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 249-58.

The author discusses the contribution of Mithilā to Tāntric practices and literature. He has mentioned about a dozen Śākta *Pīṭhas* and Kuṇḍas scattered all over Mithilā. He has mentioned how Vaśiṣṭha introduced and popularised Tāntric practices in Mithilā from China. He has also listed some tāntric texts available in Mithilā, some of which have already been published. Mention may be made of *MantraKaumudī*, *Tāntra-Kaumudī*, *Tāriṇī-Pārijāta* and *Tārā-bhakti-sudhārṇava*.—D.B.S.

466. Ganguli, Hemanta Kumar :—*Metaphysics of Meaning*.

Anv, III, Pt. 2; IV, Pt. 1, March 1969, pp. 71-84.

A critique of Realism from the standpoint of Citsukha and Bradley. The concepts of *svrūpasambandha*, difference (*bheda*) and *tādātmya* have



been analysed with the eye of a critic and the logical necessity of the assumption of these relations has been demonstrated.—G.B.

467. Garg, R.K. :—*A Discourse on Saccidānanda*.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 65-80.

Discusses the concepts of *sat*, *cit* and *ānanda* from the psychological, metaphysical and ethical view-points on the basis of information available in the *prasthāna-trayī*, viz, the Upaniṣads, the *Brahma-sūtra* and the *Bhagavadgītā*. The author is of the opinion that these three concepts form the kernel of Indian philosophy.—D.B.S.

468. Gelblum, Tuvia. :—*Sāṃkhya and Sartre*.

JIP, 1, No. 1, Oct. 1970, pp. 75-82.

Discusses some of the interesting similarities between some of the philosophical concepts in the *Sāṃkhyakārikā* and the philosophical writings of J.P. Sartre; particularly the problem of human freedom.—A.K.S.

469. Gonda, J. :—*The Mudgalopaniṣad*.

WZKSO, XII-XIII, 1968/1969, pp. 101-13.

The *Mudgalopaniṣad* is one of the minor and later Upaniṣads. This Upaniṣad is a document of the long process of penetration of Vedic doctrine and tradition by the so-called Hinduistic, in fact, Viṣṇvite doctrine with a view to supporting their own beliefs and theories by Vedic authority. Appended with a discussion of the title of the text and *ṛṣi* Mudgala, the article also provides us with a translation of this Upaniṣad with annotations.—G.B.

470. Gopalan, S. :—*The Social Philosophy of Dr. Radhakrishnan*.

BITC, Part 2, 1967, pp. 230-35.

Radhakrishnan's philosophy is centred on the world-wide society of man.

Radhakrishnan admits that Hinduism, with all its excellences, was tainted with many meaningless rituals and theories hindering the spirit from soaring high. On its negative side was the tragic divergence between the exalted ideal and on positive side, its emphasis on every



man to think steadily on life's mystery till he reaches the highest revelation.

Some of the Western religions are moving towards wrong directions, and Hinduism has a significant message to offer them. Radhakrishnan also admits that excessive religious piety, when it recommends crusades and religious wars, seems to destroy all moral sanity and sensitive humanism.

Philosophy is not merely logical analysis, but is so inextricably woven into the texture of human life that it must result in spiritual experience. Religion is concerned not only with the individual, but is meant for the society as well—society not restricted to the geographically demarcated areas. Religion must get a wider vision of humanity itself which is possible only by the study of different religions and thoughts underlying them with open mind.

Radhakrishnan's basic social philosophy consists in his spiritual humanism—a result of his study of Western philosophy and interpretation of the ancient Hindu scriptures.—S.R.

471. Gupta, Brahmananda :—*Story of the Evolution of the Concept of Negation.*

WZKSO, XII-XIII, 1968/1969, pp. 115-18.

The pattern of the concept of *abhāva* assumed in the *Nyāyasūtra* and explicitly stated in the *Nyāyabhāṣya* speaks of two types of *abhāva*. The concept of *anyonyābhāva* might not have escaped their notice, but at this early stage they found it difficult to fit this concept in the scheme of *abhāva-dvaita*. With Uddyotakara, the concept of *atyantābhāva* came in and with Vācaspati; the four types of *abhāva* in their full glory. The criterion of *yogyānupalabdhi* in the awareness of negation is a result of fusion of two different concepts of the early period, *abhāva* and *anupalabdhi*.—G.B.

472. Gupta, R.D. :—*Priyā-Dās, Author of the Bhaktirasabodhinī.*

BSOAS, XXIII, Pt. 1, 1969, pp. 57-70.

The author throws light on the life and works of Priyā Dās, who belonged to the Gauḍīya Saṁpradāya which was started by Shri Chaitanya.—A.K.S.



473. Hacker, Paul :—*Śaṅkara der Yogin und Śaṅkara der Advaitin. Einige Beobachtungen (Śaṅkara the Yogin and Śaṅkara the Advaitin—Some Observations)* (in German).

WZKSO, XII-XIII, 1968/1969, pp. 119-48.

Śaṅkara's authorship of *Yogabhāṣyavivarāṇa* is established. Śaṅkara, first a follower of Pātañjala Yoga, turned into an Advaitist. The doctrines of *avidyā* and *jīva* in Śaṅkara show survivals of a yogic way of thinking. Some works of Śaṅkara show closer proximity than the rest, to the terminology and concepts of Yoga system. This shows that they are the earliest ones written by Śaṅkara after shifting his allegiance from Yoga to Advaita. His *Māṇḍūkyabhāṣya* is closer to Yoga and contains some traits of monism which Śaṅkara gave up in his subsequent career. The *Taittirīyopaniṣadbhāṣya* marks the transition from Śaṅkara's early period to his later works.—G.B.

474. Hajime Nakamura :—*Vedānta Philosophy in Philosophical and Religious Works.*

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 47-63.

Discusses pre-Śaṅkara Vedānta philosophy on the basis of material available in the philosophical texts of different other schools of philosophy. Some material about pre-Śaṅkara Vedānta philosophy found in the *Vaiśeṣikasūtra* III, 2, 2-68, *Vātsyāyanabhāṣya* on *Nyāyasūtra* I, 1, 22 ; IV, 1, 41, *Mātharavṛtti* of Sāṃkhya school, *Ślokavārttika* (*pratyakṣasūtra* 114-116), etc, have been examined in detail with suitable quotations on the subject.—D.B.S.

475. Hamm, Frank-Richard :—*Chāndogyopaniṣad VI. Ein erneuter Versuch (Chāndogyopaniṣad VI—A New Attempt)*. (in German).

WZKSO, XII-XIII, 1968/1969, pp. 149-60.

German translation of this part of the *Chāndogyopaniṣad* with notes. An attempt to make the meaning more concrete, keeping in view the necessity of each particle. Previous translations of this part have been judiciously utilized.—G.B.

476. Hattori, Masaaki :—*Two Types of Non-qualificative Perception.*

WZKSO, XII-XIII, 1968/1969, pp. 161-69.

On analysis of the Nyāya-Vaiśeṣika texts, it appears that two different types of *nirvikalpaka-pratyakṣa* were prevalent : (a) distinct



and undifferentiated perception of the object itself (*svarūpālocanamātra*), and (b) perception of qualifiers. The former is introduced by Praśastapāda while the latter has been expounded by Vācaspati. Perhaps Praśastapāda was prompted to introduce the concept of non-qualificative perception under the influence of Dignāga, while replying to the latter's objections that in the Vaiśeṣika system perception is necessarily qualificative.—G.B.

477. Heesterman, J.C. :—*On the Origin of the Nāstika*.

WZKSO, XII-XIII, 1968/1969, pp. 171-86.

An enquiry into the meaning and history of the art of controversy which through the *vāda* rules ultimately led to the development of Nyāya. The term *nāstika* and *nāstikya* cover on the one hand specific doctrines, on the other hand, a role, a party in the game of disputation free from any specific doctrinal content.—G.B.

478. Iyengar, T.K. Gopalaswamy. :—*Pre-Śaṅkara Upaniṣadic Philosophy as Expounded by Kālidāsa*.

Attempt has been made to present a systematic account of Kālidāsa's view of Upaniṣadic philosophy on the basis of material available in the different works of Kālidāsa. Kālidāsa has incorporated many concepts in his works from the Upaniṣads such as the concept of *Śarīra-Śarīrī-bhāva*, the organistic conception of creation, the idea of *antaryāmin*, the various forms of the supreme God-head, etc.—D.B.S.

479. Joshi, K.S. :—*Liberation : The Avowed Goal of Indian Philosophy*.

PEW, XVIII, Nos. 1-2, Jan.-April 1968, pp. 77-81.

Shows that most of the Indian philosophical systems lay stress on the conceptions of emancipation of the individual from the cycle of rebirths, and the ultimate liberation of the soul.—A.K.S.

480. Joshi, L.M. :—*Original Homes of Tāntrika Buddhism*.

JOIB, XVI, No. 3, 1967, pp. 223-32.

Refutes the generally accepted view that Bengal and Assam are the original homes of Tāntrika Buddhism. On the authority of Tibetan historian, attempt has been made to establish Uddiyāna as the chief *pīṭha* for the origin of Tāntrika Buddhism. Uddiyāna has been located in the Swāt Valley of modern days. Other *pīṭhas* where Vajrayāna



flourished are Śrī Parvata, Śrī Dhānyakaṭaka and Potalaka Parvata which have been identified as existing in the Andhra Deśa. Śrī Parvata is now known as Nāgārjunikoṇḍa and Dhānyakaṭaka as Amarāvati, while Potalaka Parvata is probably a mountain existing near sea somewhere in the extreme south-east of the Madras State.—D.B.S.

481. Kalanidhi, M. S. :—'*Consciousness*' in the *Psychology of Sri Aurobindo*.

BITC, July-Dec. 1970, pp. 57-66.

Analyses the nature of consciousness in the philosophical psychology of Sri Aurobindo. Sri Aurobindo believes that consciousness is all-pervasive in its character, and that it can be found in all aspects of Nature including the material phenomena. The various grades of consciousness can be intuitively apprehended through the techniques of integral yoga.

The author observes that some of the grades of consciousness which have been discussed by Sri Aurobindo, may be found in the psychological theories of Freud and Jung. Hence, a comparative study of Eastern and Western psychological theories of consciousness has been suggested.—A.K.S.

482. Kambi, V.S. :—*Śabda, Niśśabda in Śūnyasampādane*.

VUOJ, XIII, Pts. 1 & 2, Jan.-Dec. 1970, pp. 37-44.

*Śūnya Sampādane*, a book of dialogues, discusses metaphysical, mystic, moral and religious problems. The persons taking part are Basavaṇṇa, Allama and others. The terms Śabda and Niśśabda occurring in different contexts are discussed. The thesis is that in the ultimate analysis Śabda is Niśśabda.

Śabda in the (1) Vedic, (2) Biblical, (3) Islamic and (4) Viraśaiva texts : (5) Śabda is ultimate Reality, *praṇava* and *Udgīta*, creative Energy, *Māyā*. Mystically it is path and goal, *āhatanāda* and *anāhatanāda*.

(2) Śabda is Word in the Bible. It is creative energy which is analogous to Upaniṣadic Śabda but not identical and is secondary part to Ātman.

(3) Śabda in the *Qur'ān* is power—the fiat of Allah. It differs as a creative power either in the Biblical or in the Upaniṣadic or Viraśaiva sense.



4. (a) Śabda in *Śūnya Saṃpādane* means *Liṅga* in the sense of Upaniṣadic Reality. Śabda is *Mahāliṅga* i.e., Sat-hood comparable to Upaniṣdic *Hiranyagarbha* or Greek *Logos*. Śabda as a *cit* is just like Ṛgvedic first germ of mind. Śabda is form, Niśśabda is formless. Niśśabda defies words as *Asat* of Ṛgveda. As *Sat* is born of *Asat*, so Śabda is born of Niśśabda.

(b) Śabda becoming Niśśabda is mystical process: *Vidya-Śabda-brahma*, *Niśśabdabrahma*. Śabda is comparable to the Greek saying 'To know thyself'; Niśśabda to Upaniṣadic saying '*ātmanam ātmanā paśya*'. The difference in them is that of categories. Niśśabda may be compared to the silence of Buddha.

(c) Niśśabda examined—silence is the silence of mind in psychological sense as in Yoga, Jaina, Vedānta systems as distinguished from Virāśaivism.

(d) Cessation of Śabda in Buddhism is breaking the twelve-fold link, whereas in Virāśaivism a union of Aṅga and Liṅga.

(e) Śabda as craving of man's mind differs from the *Śaraṇa*'s supermind. Śabda of *Śaraṇa* is, therefore, Niśśabda. Hence in the ultimate analysis both mean the same.—Author.

483. Kamble, B.R. :—*The Philosophy of Sāṃkhya*.

MUJ, IX, No. 1, July 1969, pp. 113-26.

An account of the philosophy of the Sāṃkhya system as expounded in the *Sāṃkhyasūtra* and its commentaries, *Sāṃkhya-kārikā* and its commentaries.—D.B.S.

484. Katre, Sadashiva L. :—*Nārāyaṇa Deva's Sāpiṇḍyakalpalatikā-Vṛtti*.

JOIB, XVI, No. 4, 1967, pp. 315-22.

*Sāpiṇḍyakalpalatikā*, a small Dharmaśāstra treatise containing only 25 stanzas giving ready-made tables for determining *sāpiṇḍya* relationship, is wrongly ascribed to Nārāyaṇadeva (c. 1760 A.D.), a disciple of the celebrated grammarian Nāgeśabhaṭṭa. The work was originally written by Sadāśiva *alias* Āpadeva (1700 A.D.), grand-father of Nārāyaṇabhaṭṭa, who asked his disciple Bālāmbhaṭṭa Payaguṇḍe to write a commentary *Vṛtti* on it. In respectful compliance of his teacher's commands, he composed the present *vṛtti*, declaring Nārāyaṇadeva to be its author, and dedicated the original manuscript scribed by himself at his guru's feet.—D.B.S.



485. Kenghe, C.T. :—*The Problem of the Pratyayasarga in Sāṃkhya and Its Relation with Yoga.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 365-73.

Examines the problem of *pratyayasarga* described in Kārikās 46 to 52 of the *Sāṃkhya-kārikā* in the light of interpretations given by earlier commentators and modern scholars. An analysis of *pratyayasarga* with its fifty two varieties has been given and its relationship with the Yoga system on the basis of treatment of this important topic, has been examined.—D.B.S.

486. Kunst, Arnold. :—*Some Notes on the Interpretation of the Śvetāśvatara Upaniṣad.*

BSOAS, XXXI, Pt. 2, 1968, pp. 309-14.

Different types of interpretations of the Upaniṣads are given by the Indian as well as the Western scholars. One of these interpretations lays stress on the monistic and idealistic approach of the Upaniṣads. The other interpretation lays stress on the deistic philosophy of the Upaniṣads: The concepts of *Īśvara*, *Brahman* and *Ātman* are found in the Upaniṣads. This interpretation has been exemplified from the Śvetāśvatara Upaniṣad.—A.K.S.

487. Lienhard, Siegfried :—*Einige Bemerkungen über Śabdabrahman und Vivarta bei Bhavabhūti. (Some Remarks on Śabdabrahman and Vivarta in Bhavabhūti).* (in German).

WZKSO, XII-XIII, 1968, pp. 215-19.

The dramas of Bhavabhūti contain many passages which directly refer to certain metaphysical concepts. The terms *vivarta* has been used not in its Vedāntic sense, rather as a synonym of 'vikāra'. Bhavabhūti's usage of the terms points to an assimilation of Sāṃkhya and Vedānta concepts. His Vedānta is not *ātmādvaitavāda*, but rather *Śabdādvaitavāda* of Bhartṛhari. Bhavabhūti in his last work *Uttararāmacarita* endeavours to enunciate a theory of poetry and naturally the concept of Word comes to issue.—G.B.

488. Luyster, Robert W. :—*The Concept of the Self in the Upaniṣads : Its Origin and Symbols.*

PEW, XX, No. 1, Jan. 1970, pp. 51-62.

The author traces the origin and the development of the concept of the self in Indian philosophy. He observes that the concept



of the 'self' has been used in various senses in Indian philosophy, such as the seat of breath, immaterial entity, and so on. The various states of consciousness are also associated with the concept of the self. The *Turiya*, the unseen and the incomprehensible self, is identified with the true self. It is also known as the '*Ātman*'.—A.K.S.

489. Majumdar, Bimanbehari :—*Religious Condition of India at the Beginning of the Nineteenth Century*.

JASC, VIII, No. 4, 1966, pp. 239-48.

Dubois, Ward, Wilson, Rammohan Roy and Colebrooke depict the religious condition of India as prevailing at the beginning of the 19th century as most deplorable. All of them have described the Brāhmaṇa as crafty and selfish, the temples as dens of vice and the Vaiṣṇavas, Śāktas and Śaivas as the most profligate creatures in the whole world. These conclusions are not justified and are based on distorted facts and assumptions. Buchanan and Wilson have given objective picture of the conditions then prevailing in their writings. The assumption by some writers that Bengal School of Vaiṣṇavism had lost its vitality by the 18th century is also incorrect. Raghunandana Goswami, Radhamohan Vidyāvācaspati and Krishna Chandra Sinha *alias* Lala Babu, all erudite Vaiṣṇava scholars, flourished in this age. Rammohan in Bengal, Ramcharan in Rajputana, Dariya Saheb and Bastirama in Bihar and Svaminarayan in Gujrat preached worship of the Formless, and started religious reforms in the early part of the 19th century.—D.B.S.

490. Marulasiddaiah, G. :—*The Mind and Indian Metaphysics*.

MO, III, March-Sept. 1970, pp. 127-30.

Presentation of a variegated and metaphysical spectrum of Mind in the light of a plethora of varied view-points envisaged by many early Indian thinkers.

How far our metaphysical estimation of mind agrees with that of modern sciences, whether it is purely a biological, psychological, organic or inorganic entity, or it is completely an atomic or automatic energy, *etc.*, are the lines of investigation here.

Never insignificant, is the estimate of our ancient philosophers. Equally tangible and comparable is modern scientific views with that of philosophical views of the yore. The exact nature and scope of Mind is still a controversy as its nature tends itself to doubt.



To quote Indian views :—Mind is made of Food-essence. It is the ego in us. No, it is consciousness. It must be an energy causing action in body. Most condemned as well as complimented by thinkers, is "The Mind". How far this view is objective or subjective, how much can be said about it, and how we can re-estimate it, are the objectives of this article.—Author.

491. Matilal, Bimal Krishna :—*Reference and Existence in Nyāya and Buddhist Logic*.

JIP, 1, No. 1, October 1970, pp. 83-110.

Discusses the various epistemological problems relating to 'reference' and 'existence' in Nyāya and Buddhist logic.—A.K.S.

492. Mayeda, Sengaku :—*On Śaṅkara's Authorship of the Kenopaniṣad-bhāṣya*.

IIJ, X, No. 1, 1967, pp. 33-55.

Concludes that both the *Padabhāṣya* and *Vākyabhāṣya* were composed by the same Ācārya Śaṅkara who is also the author of *Brahmasūtra-bhāṣya*, and also that the *Vākyabhāṣya* was composed later by Śaṅkara to supplement the *Padabhāṣya*.—K.D.S.

493. Modi, P.M. :—*Brahmasūtrakāra : As Interpreter of the Gītā*.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 139-50.

A few *sūtras* of the *Brahmasūtras* clearly refer to certain views of the *Bhagavadgītā* that have been interpreted in the light of the Upaniṣadic philosophy. The author has examined all these views in detail. He has come to the conclusion that the *Sūtrakāra* has generally accepted the *Gītā* as an authority, but wherever there is conflict between the views expressed in the *Gītā* and the *Upaniṣads*, he has rejected the view of the *Gītā*.—D.B.S.

494. Modi, P.M. :—*The Doctrine of Prasthānatrayī—Is It Valid ?*

JOIB, XVII, No. 1, 1967, pp. 53-58.

Examines the well-known doctrine of *prasthāna-trayī*, viz, the Upaniṣads. The *Gītā* and the *Brahmasūtra* teach one and the same philosophy. Other orthodox systems like the *Sāṃkhya* also believed in it and held that their views are also contained in these three parts of the scripture. The author demonstrates by examining the



contents of the different parts of revealed works that they do not teach one and the same particular form of way of life, nor they teach one definite form of philosophy, viz, the doctrine of creation of the world. The author considers the *Brahmasūtra* of Bādarāyaṇa to be an interpretation of commentary on the *Upaniṣads* and the *Gītā*, hence strictly speaking cannot be included in the list of *prasthānas*.—D.B.S.

495. Modi, P.M. :—*Scriptural Source of the Sāṃkhya Dualism*.

JOIB, XVII, No. 3, 1968, pp. 230-36.

Traces the Sāṃkhya Dualism of Matter and Spirit to some earlier metrical Upaniṣads and the Bhagavadgītā. The *Brhadāranyaka* and the *Chāndogya Upaniṣads* describe *akṣara* and *puruṣa* as the ultimate causes of creation. The *Śvetāśvatara* and *Kaṭhopaniṣads* also refer to *kṣara* and *akṣara* principles while *Bhagavadgītā* mentions *akṣara* and *puruṣa* at several places to denote the dual principle of creation. On the basis of his studies, the author comes to the conclusion that dualism as a philosophical doctrine can be traced to the earliest literature, viz, the *Rgveda*, *Upaniṣads*, *Mahābhārata*, *Bhagavadgītā*, etc.—D.B.S.

496. Moghe, S.G. :—*The Position of Kullūkabhaṭṭa as Mīmāṃsaka*.

BV, XXVIII, Nos. 1-4, 1968, pp. 94-102.

An attempt is made to determine the position of Kullūkabhaṭṭa as the commentator and interpreter of the *Manusmṛiti* from the Mīmāṃsā point of view, in comparison with Medhātithi, Govindarāja, Vijñāneśvara and Nilakaṇṭha. Kullūka refutes the view-points of Medhātithi and Govindarāja on the Mīmāṃsā technical points. The claim of Kullūkabhaṭṭa that the way in which he has explained the text of Manu and that the explanatory matter like this would not be found elsewhere, is really too tall and, in fact, he does not deserve it. Some of the important places of the *Manusmṛiti* from the Mīmāṃsā point of view that are left untouched by Kullūka, are discussed at full length by Nilakaṇṭha and Vijñāneśvara. Kullūka does not go to the root of the subject of *Pūrva-Mīmāṃsā* and remains happy simply by referring to the opinions of Jaimini and Śābara. Kullūka's view-points on Mīmāṃsā technical points are followed by Nilakaṇṭha. He makes very happy use of the Mīmāṃsā technical terms and in this respect stands unfavourably compared with Haradatta, the commentator of Dharmasūtras. Sometimes, however, he appears to be more convincing than Medhātithi on Mīmāṃsā points. Some of the Mīmāṃsā technical terms and maxims used by the above-mentioned authors are important, because they are introduced on different places of the *Manusmṛiti*. At times, however, he does not



take pretty care to support his view by quoting the *smṛti* dicta available to him, as is the case with Nilakaṇṭha—Author.

497. Moghe, S. G. :—*Vijñāneśvara and Pūrva-Mīmāṃsā*.

VII, VII, Pts. 1-2, 1969, pp. 89-94.

An attempt to study Vijñāneśvara, the author of *Mitākṣarā* commentary on the *Yājñavalkya-smṛti*, as a Mīmāṃsaka who has made profuse use of the dictums of the Pūrva-mīmāṃsā system. A characteristic way of Vijñāneśvara is to indicate the flaw in the arguments of the opponent and then to set out the correct interpretation, himself citing the tenets of the Mīmāṃsā system. Vijñāneśvara also refers many a time in the course of his discussions to the views of the well-known Mīmāṃsakas in the domain of *Dharma-śāstra*. He refers to Prabhākara by the term *Guru*. The path struck out by Vijñāneśvara in making use of Mīmāṃsā rules and illustrations to expound the rules of *Dharma-śāstra*, has been followed up and utilized in a great measure by later scholiasts like Aparārka and Nilakaṇṭha, although at times Nilakaṇṭha has expressed some disagreement with him.—H.S.S.

498. Mookerjee, S. :—*Modern Polity and Vedānta*.

OH, XVII, Pt. 1, Jan.-June 1969, pp. 1-46.

It is divided into five sections. The first one 'the present-day crisis in education', asserts that students and professors must be above political parties and that we must hate blind imitation. The second deals with democracy in India. The education of people must go on to make them wise enough to use the ballot with judicious decision. In the third section the religion of the Hindus is dealt with. The fourth section discusses the individual (*jīva*) and the Absolute (*Brahman*); and the fifth the influence of the Vedānta on life, including war of *ahimsā*, religion and the Vedānta, and the mischief done by the foreign missionaries. He quotes Swami Vivekananda to say that if we 'give up spirituality leaving it aside to go after the materialising civilisation of the west, ....the result will be annihilation all round'.—I.M.C.

499. Nakamura, Hajime :—*Bhāskara, the Vedāntin, in Buddhist Literature*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 119-122.

The Buddhists were aware of the fact that the teachings of the Vedāntins were quite close to those of the Buddhists but in none of the Buddhist texts, Śaṅkara, the greatest exponent of the Vedānta school, has



been mentioned by name. Advayavajra (11th century A.D.) in his *Tattvaratnāvalī* has mentioned Bhāskara as a representative of *nirākāra Vedāntin* and compared *nirākāra-vijñānavāda* of the Buddhists with that of Bhāskara's Vedāntic theory.—D.B.S.

500. Nakamura, Hajime. :—*Some Notes on the Sarvadarśanasamgraha.*

WZKSO, XII-XIII, 1968/69, pp. 241-52.

Citations in all the sixteen chapters of Mādhavācārya's *Sarvadarśanasamgraha* have been traced. It contains a bibliography of translations of all chapters in different languages specially in Japanese, with critical remarks on Chaps. II, V, XIII and XVI.—G.B.

501. Nambudripad, P.M. Bhaskaran. :—*Influence of Swami Vivekānanda's Teachings on Modern Indian Thought and Life.*

BITC, July-Dec. 1969, pp. 35-47.

Swami Vivekānanda played a great role in the blossoming of Renaissance to its full. The movement gained its cultural expansion and spiritual synthesis by his teachings. His Neo-Vedāntism spread like burning alcohol in the veins of this intoxicated nation. His teachings are the representatives and the harmonisers of both the ancient and modern spirit of India. He preached to realise the divinity within oneself and then to serve man as the embodiment of God-head. His gospel of service and renunciation inspired the whole nation. His message to the modern world was the application of *Karma-yoga* in the present life of the people. His nation-building activities gave an impetus to the struggle for Independence. Under his influence Hinduism became creative and self-conscious by stirring up national feelings and vitalising religious sense.—H.S.S.

502. Nikam, N.A. :—*Philosophy of Indian Culture : A Metaphysic of the Idea of History.*

AP, XLI, No. 4, 1970, pp. 156-60.

Lays stress upon the point that there is a close relation between ontological basis of Indian culture and the idea of history. The fundamental notion of Indian conception of history rests upon the 'cyclic conception of time'. 'Progress' through the development of historical process involves a sort of return to its original ontological foundation of Indian culture.—A.K.S.



503. Nyayatirtha, Srijiiva :—*Antiquity of the Nyāya-Sūtra*.

Anv, III, Pt. 2, IV, Pt. 1, March 1969, pp. 49-57.

A detailed study of the *Nyayasūtras* (NS) in relation to other systems to show that the NS are earlier than all other schools of Indian Philosophy excepting the Sāṃkhya. All other systems are indebted to this branch of learning. The author substantiates this point through an analysis of the NS.—G.B.

504. Oberhammer, Gerhard. :—*Die Theorie der Schlussfolgerung bei Parāśarabhaṭṭa*. (*The Theory of Anumāna in Parāśarabhaṭṭa*). (in German).

WZKSO, XII-XIII, 1968/69, pp. 253-73.

The development of Viśiṣṭādvaita between the period of Rāmānuja and Veṅkaṭanātha, though of great importance for a philosophical evaluation of this school, has been hardly explored so far. Most of the philosophical works of the Viśiṣṭādvaita authors of that time are not available and their teachings have to be reconstructed by a careful analysis of the works of Veṅkaṭanātha who quotes from them profusely. In some fortunate cases, the exact wording of certain sections of the lost works may be restored by a systematic collection of the quoted fragments.

It was the aim of this paper to reconstruct the theory of inference (*anumānam*) as expounded by Parāśarabhaṭṭa in his main philosophical work *Tattvaratnākara* which is lost, and to arrange systematically all fragments of it dealing with the problem of *vyāpti* and *upādhi* which can be found in the works of Veṅkaṭanātha. Another result of this research is that Parāśarabhaṭṭa's theory of inference was decisively influenced by the works of the great Naiyāyika Udayana and that he himself had a certain influence on the doctrine of *vyāpti* set forth by Meghanādāri in the *Nayadyumaṇiḥ*.—Author.

505. Pandey, Sangam Lal :—*Authentic Works of Śaṅkarācārya*.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 161-77.

Out of one hundred and four works ascribed to Śaṅkarācārya, Dr. S.K. Belvalkar has listed 11 commentaries, 8 hymns and 5 monographs (*prakaraṇa-granthas*) that can be rightly ascribed to ādi Śaṅkarācārya. The author has generally discussed the authenticity of these works and, in addition, the question of the authorship of the *Āgamaśāstra-bhāṣya*, a commentary on the *Māndūkya Upaniṣad-cum-Māndūkya kārīkā*. The



author has finally listed 13 commentaries as being the genuine works of Śaṅkarācārya.—D.B.S.

506. Pandey, Yogesha :—*Śaṅkara-Vedānta meṁ Īśvaravāda. (Theory of God in Śaṅkara-Vedānta).* (in Hindi).

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 215-47.

It discusses critically the concept of Īśvara as described in the Advaita Vedānta of Śaṅkara. In this connection the author has examined critically the different view-points about the nature of God, world and the creation of world, *etc.* He has quoted profusely from Śaṅkara in support of his exposition of the nature of Īśvara and the part played by Him in creation. He shows that Īśvara on the transcendental plane is nothing but *Nirguṇa Brahman* and *Saguṇa Brahman* on the immanent plane. According to Śaṅkara, Īśvara is both eternally liberated, pure and at the same time, omniscient, omnipresent, *etc.* —D.B.S.

507. Parthasarathy, K.E. :—*The Absolute and God in Vedānta.*

AP, XLI, No. 3, 1970, pp. 108-13.

The author argues that the Vedānta is neither an exclusively metaphysical doctrine nor a purely religious doctrine, but that it is a synthesis of philosophy and religion. Consequently, therefore, there is fundamental unity between the concept of the Absolute and God.—A.K.S.

508. Pensa, Corrado:—*On the Purification Concept in Indian Tradition with Special Regard to Yoga.*

EW, XIX, Nos. 1-2, March-June 1969, pp. 194-228.

Discusses the relationship between the concept of purification, knowledge and power with special reference to the *Yogasūtras* of Patañjali and *Visuddhimagga* of Buddhaghosa. It has been stressed by Patañjali, that power emerges from purification and knowledge through the techniques of Yoga. Similar ideas may be found in Buddhism.—A.K.S.

509. Potter, Karl :—*Astitva Jñeyatva Abhidheyatva.*

WZKSO, XII-XIII, 1968/69, pp. 275-80.

The above motto may be traced back to the period of Praśastapāda. This motto commits the Naiyāyika to a conception of philosophical system-making, which compares with some of the most advanced



constructions found in contemporary Western philosophy. The Naiyāyika builds up the conceptual scheme known as 'ideal language'. The question as to whether Nyāya is intensional or extensional has been discussed and the writer is of opinion that Nyāya is property-extensional.—G.B.

510. Potter, Karl H. :—*Realism, Speech-Acts, and Truth-Gaps in Indian and Western Philosophy.*

JIP, 1, No. 1, October 1970, pp. 13-21.

The author makes a comparative study of the relationship between realism, speech acts and truth-gaps. He refers to some parallels between the basic approaches of Nyāya and Buddhist logic and modern Western analytical philosophy, particularly those of Russell and Strawson.—A.K.S.

511. Potter, Karl H. :—*Nature and Karma : A Reply.*

PEW, XVIII, Nos. 1-2, Jan.-April 1968, pp. 82-84.

Maintains that since most of the Indian philosophers explain the moral phenomena from the standpoint of the causal category, they may be regarded as the advocates of ethical naturalism.—A.K.S.

512. Raghvachar, S.S. :—*Scope for Research in Indian Philosophy.*

MO, III, March-Sept. 1970, pp. 118-23.

There is a vast scope for research in Indian philosophy. The paper is presented with considerable illustrative material. Five fields of necessary investigation are indicated—

- (1) Some great classics in Indian philosophy are yet awaiting assimilation and interpretation.
- (2) Detailed histories of the individual schools are yet to be written.
- (3) Comparative philosophy.
- (4) Philosophical ideas embodied in the non-Dārśanic aspects of thought, such as, Alamkāra-Śāstra, Dharma-Śāstra.
- (5) An evaluation of Indian philosophy and a discernment of "What is dead and what is living in it".—Author.



513. Raghavachar, S.S. :—*Dr. J.A.B. van Buitenen and Dr. Robert Lester on Rāmānuja.*

VUOJ, XIII, Pts. 1-2, Jan.-Dec. 1970, pp. 11-20.

A detailed and critical appreciation of the works of Dr. Buitenen on Rāmānuja's *Gītā-bhāṣya* is attempted. Certain minor oddities are pointed out. The thesis of Dr. Buitenen that the doctrine of *prapatti* is no part of the original teaching of Rāmānuja is noticed and countered. Dr. Lester offers a more decisive statement of the same position in many of his writings. His view is systematically examined and refuted.—Author:

514. Raghavan, V. :—*Bhāskara's Gītābhāṣya.*

WZKSO, XII-XIII, 1968/1969, pp. 281-94.

A fragmentary manuscript of Bhāskara's *Gītābhāṣya* is preserved in the Sarasvati Bhavan, Banaras. Dr. Raghavan during his tour in Europe in 1954 came upon a manuscript of the work in the Wellcome Medical Historical Research Library, London. The manuscript extends from IV. 10 to IX. 33 with a gap in chapter VI. Several passages of Śaṅkara's *Gītābhāṣya* and its interpretations which Bhāskara reproduces or criticises, have been quoted to show that Śaṅkara and his *Gītābhāṣya* were there before Bhāskara all the time he was writing his *Gītābhāṣya*. Verbatim quotations, close *anuvādas* and criticism of Śaṅkara are also noticed, which again show that the *Gītābhāṣya* of Śaṅkara is an authentic work of his and that Bhāskara wrote after Śaṅkara. Bhāskara also criticises some earlier commentaries on the *Gītā* other than that of Śaṅkara. One of these earlier non-Śaṅkara commentators criticised by Bhāskara is an *Upāsanāvadīn*, who cannot be identified at this stage.—G.B.

515. Rajan, K. V. Soundara :—*Kaustubha Prāsāda—New Light on Jayākhya Tantra.*

JOIB, XVII, No. 1, 1967, pp. 71-85.

*Jayākhya Tantra* or *Samhitā*, forming a part of Pāñcarātra literature, was composed in about 450 A.D. It contains 33 *paṭalas*, and the 20th *paṭala* dealing with the *Pratiṣṭhā-vidhi*, gives details of temple architecture. The author examines critically this architectural chapter to collect factual and technical information about temple architecture and comes to the conclusion that the architectural text was composed probably between 600-850 A.D. in Central India or the Upper Deccan area, where both the Southern and Northern style of temples were concurrent in the early stage.—D.B.S.



516. Ramasubramaniam (Aundy) V. :—*Metempsychosis : A study of Tamilian Traditions, Folk-Lore and Philosophy.*

BITC, Jan.-June, 1970, pp. 1-38.

The idea of re-incarnation of soul can be traced back to the grave burials of the neanderthal man as early as 200,000 to 75,000 B.C. This proves the antiquity of the above belief in the European soil. This idea postulates the existence of something distinct from a living body, that is often called 'soul'. There are about three possible facts of the theory of incarnation. Although Pythagoras had taught re-incarnation, the belief does not seem to have been present in the older Vedas, nor did it form part of the general Indo-European heritage. However, the Indian form of this belief was developed by pre-Aryan philosophers and it was later recognised by Indian systems after the synthesis of Aryan (Vedic) and pre-Aryan beliefs. But to suppose that non-Aryan influence on Upaniṣadic thought was all 'Dravidian' is not quite logical, because the Aryan and Dravidian cultural as well as ethnic differences have become very imperceptible to-day.—H.S.S.

517. Rao, K.L. Seshagiri. :—*On Truth : A Hindu Perspective.*

PEW, XX, No. 4, Oct. 1970, pp. 377-82.

Lays stress on the point that from the standpoint of the Hindu philosophy, the notion of Truth is not strictly speaking an abstract intellectual formulation, but is an integral aspect of human existence; and that, therefore, it can be comprehended through experience.—A.K.S.

518. Rao, P. Rajeswara :—*The Panorama of Indian Philosophy.*

MR, CXXIV-VI, No. 1, Jan. 1970, pp. 23-27.

The author has tried to explain that Indian philosophy has an autonomy of its own. He observes that several concepts of Indian philosophy, such as *dharma*, asceticism, rebirth, liberation and so on, have relevance even from the modern philosophical point of view. There are certain perennial aspects of Indian philosophy which give unique meaning to Indian culture.—A.K.S.

519. Rastogi, Navjivan :—*Kālī as a Metaphysical Concept in the Krama System of Kashmir Śaivism.*

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 39-53.

The concept of Kālī in the Krama system, a sister system to Pratyabhijñā system, is intimately related to the notion of Kāla (time)



which is synonymous with that of succession (*krama*) in the system. Bhartṛhari discussed the concept of *Kāla-śakti* in detail upon which Abhinavagupta has drawn for his concept of *kāla-śakti* and *krama*, etc. Kālī is *parā-śakti* which 'operates' (*kalayati*), causes 'emergence and merging' of the world. Kālī is also related to *kalana*. It is also called *Kāla-saṁkarṣiṇī*, eager to annihilate *Kāla*. In fact, it has been considered as Perfection-Consciousness.—D.B.S.

520. Reddiar, N. Subbu :—*Viṣṇu Cult in Ancient Tamil Literature*.

VUOJ, XIII, Pts. 1 and 2, Jan.-Dec. 1970, pp. 65-74.

Worship of Viṣṇu has received a significant treatment in Caṅkan Literature which was not intended mainly to deal with religious matters. References to Viṣṇu, the concept of the deity, His innumerable auspicious qualities, the Pāñcarātra concept of *Vyūha*, *Vibhāva*, *Arcā* and *Antaryāmin*, and the copious references about Kṛṣṇa are found in those works. The supremacy of the deity, its details of worship, some anecdotes and descriptions of the *Rāmāyaṇa*, *Mahābhārata* and *Bhāgavata*, not traceable to Sanskrit sources, are also found. The cult of this hoary past is indigenous to the Tamil country and its development and treatment in the Tamil classics have exerted profound influence on the unique growth of the cult marked by the erection of temples of unsurpassed beauty and architecture in the Tamil land and religious poetry at the hands of the Āḷvār saints.—Author.

521. Reddy, J. Chenna. :—*Vīraśaivism as Evolved from Śaivasiddhānta*.

VUOJ, Pts. 1 and 2, Jan.-Dec. 1970, pp. 21-26.

Śaivism is the most ancient religious cult in India. It can be traced to Ṛgveda and to the days of Indus Valley Civilisation. Lately different systems of Śaivism mainly Pāśupata, Kālamukha, Pratyabhijñā (*spanda*), Śaivasiddhānta and Vīraśaivism flourished in different parts of India. A close study reveals that there was a quick process of assimilation of such systems into one system known later as Vīraśaivism.

We can gather enough evidence to prove that Vīraśaivism was organised by a virile revolutionary body of dissident members of Śaivasiddhānta order as a protest against the rigours of caste system, and the meaningless and laborious ritual which the parent body viewed with great reverence. *Bhakti* in Lord Śiva is the common current that passes through Śaivasiddhānta as well as Vīraśaivism. The *vīratva* lies in the quality of one's own readiness to sacrifice to any extent for the sake of proving his devoutness to Śiva.



Śekkilar in his *Periapurāṇa* narrates the lives of 63 such *Vīrabhaktas*, known by a collective name *Nāyanmārs*. They all belong to the order of Śaivasiddhānta. Sponsors of Vīraśaivism have only tried to reform that order or moderate it to suit the needs of the day. The main aim of Vīraśaivism was the eradication of untouchability and establishment of a casteless and classless society, the symbol of that social order being *Līngadhāraṇa*. This order has denounced the observance of *sūtakas* (pollutions) and the worship of a deity in a temple. The result is that many of the contemporaries of Bāsaveśvara—reckoned as low community born—have lavishly contributed to *Vacana-sāhitya*.—Author.

522. Ruben, Walter :—*Seit wann gibt es Philosophie in Indien ? (When does Philosophy begin in India ?)* (in German).

WZKSO, XII-XIII, 1968/69, pp. 295-302.

An attempt to trace the origin of philosophical thinking in India on the basis of the method of historical materialism. The hymns of the Ṛgveda are magico-mythological in essence. The later phase of the Upaniṣads shows a tendency towards philosophical thinking. The origin of a concrete philosophy might have started with the materialistic monism of Uddālaka. Diametrically opposite is the teaching of Yājñavalkya with his idealistic bias, which dominates Indian mind till today.—G.B.

523. Sarkar, Subhas Chandra :—*Impact of Indian Philosophy on T.S. Eliot*.

MR, CXXIV-VI, No. 5, May 1970, pp. 366-68.

It explains how T.S. Eliot was profoundly influenced by some of the fundamental ideas of Indian philosophy, particularly the spiritual enlightenment which Indian philosophy offers. He pins his faith on the basic Indian philosophical thought that an individual may attain liberation from ignorance and suffering through spiritual discipline.—A.K.S.

524. Sarma, V. Anjaneya :—*Is Mokṣa a Puruṣārtha (Human Value) ?*

VII, VII, Pts. 1-2, 1969, pp. 95-99.

Of the different kinds of values recognised by Indian Philosophy, *Dharma*, *Artha* and *Kāma* are empirical values which are relative. *Mokṣa* is considered to be *parama-puruṣārtha* or the absolute value. But the question arises, "If *Mokṣa* is accepted to be a fact, it cannot be called a value" logically, because value is opposite to fact and existence.



Hiriyanna, however, says that *Mokṣa* can be called a value in so far as it is a *sādhya*, in a negative sense. The value of *mokṣa* cannot be called subjective. The problem that if *mokṣa* be a state of existence, it cannot be called a value and *vice-versa*, is only a problem presented by logic. Its solution on logical plane would be 'to equate value with existence'. The truth about value conception of *mokṣa* appears to be that the state of spiritual liberation is something beyond our mind and its "standards", while value is something which we have held as a goal worth pursuing through our relative efforts. *Mokṣa* is above value, *i.e.*, beyond the conception of value.—H.S.S.

525. Sastri, Gaurinath :—*Monism of Bhartṛhari*.

WZKSO, XII-XIII, 1968-1969, pp. 319-22.

Monism in Indian philosophy flowed in three channels—of grammarian, Vijñānavādin and Vedāntin. The paper is an attempt to show that Śaṅkara is far removed from Bhartṛhari in his presentation of monism. Bhartṛhari is not conscious of the distinction between *pariṇāma* and *vivarta*. Bhartṛhari's *kāla-śakti* is Absolute in essence, but Śaṅkara would not admit that *avidyā* and *Brahman* are so. In this respect Bhartṛhari's theory is more akin to the Pratyabhijñā school of Kashmir and possibly the latter developed on the lines of thought enunciated by Bhartṛhari.—Author.

526. Schmithausen, Lambert :—*Zur Advaitischen Theorie der Objekt-erkenntnis. (On the Advaita Theory of Object-knowledge).* (in German).

WZKSO, XII-XIII, 1968/1969, pp. 329-60.

Advaita theory of object-knowledge draws largely from the corresponding Sāṃkhya theory. Prakāśātman's *Vivaraṇam* speaks of three different theories : the first is very close to the Sāṃkhya theory, the second characterises object-knowledge as a participation in Brahma's knowledge, and the third starts with the idea of Jīva's being the material cause and underlying consciousness of the objects.—G.B.

527. Sen, Deba Brata :—*The Conception of Absolute in the Trika System of Kāśmīra*.

ABORI, LI, Pts. 1-4, 1970, pp. 151-61.

Discusses the nature of Absolute, *Parama Śiva*, as described in the texts of the Trika system of Kāśmīra. *Parama Śiva* is variously designated as *parāśarīvit*, *caitanya*, *ātman*, *parācit*, *ananta*, *advaita*, etc. It has two



aspects—the all-pervasive aspect in which it is called *ātman* and *caitanya*, and the transcendent aspect in which it is called *anuttara parāsamvit*, etc. *Caitanya* is held to be always self-revealed so that it has been described as *prakāśa-vimarśa-maya*. *Parama Śiva* is always endowed with *Śakti* which is also known as *Svātantrya-śakti*. This *Śakti* which is identical with the Supreme Lord and which always reveals his Divine Glory has five principal forms, viz, *cit*, *ānanda*, *icchā*, *jñāna* and *kriyā*. When the *Śakti* which always functions, functions as identified with the Supreme Lord, it reveals his Absolute Nature as *Pūrṇa Aham*, but when sometimes it functions somewhat distinctly, it reveals the Universe which is nothing but revelation of his *Śakti*.—Author.

528. Sharma, Om Prakash :—*Walt Whiteman and the Doctrine of Karman*.

PEW, XX, No. 2, April 1970, pp. 169-74.

Shows that Walt Whiteman was influenced by the Hindu doctrine of the Law of Karma.—A.K.S.

529. Shastri, Anantanarayan, K.V. :—*Dīkṣāhutimantrastuti* (in Sanskrit).

ABORI, LI, Pts, 1-4, 1970, pp. 192-202.

The author has composed 50 verses in the praise of *Dikṣāhutimantra*. It has been the general practice that the *yajamāna* who has been properly initiated (*dīkṣita*), propitiates the presiding deity of the sacrifice by reciting *stutimantra* after the completion of sacrifice with a view to receiving more wealth by the grace of the deity.—D.B.S.

530. Shastri, Shri Nivas :—*Cognition (Jñāna) according to Prabhākara Miśra*.

VIJ, V, Pt. 1, 1967, pp. 71-76.

Indian thought tackles the problem of knowledge through the problem of reality. Prabhākara holds that knowledge is self-luminous which illuminates simultaneously (i) itself, (2) its object, and (3) the knower, by the theory of *tripuṭi-pratyakṣa*. Commenting on *Śabara-bhāṣya*, Prabhākhra says : “*Pratyakṣā ca no buddhiḥ*” and by *buddhi*, he means *saṁvit* (consciousness). Śalikanātha, while commenting on this view, explains that this is because the cognition or *buddhi* is the object of inference according to the Mīmāṃsaka. Prabhākara, agreeing with the view of *Śabara-bhāṣya*, and repeatedly says that cognition is inferable and is not the object of perception. It is *prameya*, not *samvedya*. Prabhākara proves that the cognition is inferable by



means of its effect (*phala*). The idea is : *saṃvit* (consciousness) is the effect of the cognition (*jñāna*), and since an effect cannot be produced without its cause, the cognition is inferred by means of the consciousness or *saṃvit*. Prabhākara has drawn a distinction between *saṃvit* and *jñāna*—*saṃvit* being the effect of the *jñāna*, is self-apprehended, and *jñāna*, the cause of *saṃvit* is inferred. However, *saṃvit* is different from the *jñātātā* of Kumārila or the Bhaṭṭa system. The distinction is that while *jñātātā* is a property of external objects, the *saṃvit* is the property of the soul. Secondly, *jñātātā* can be inferred by means of *arthāpatti*, but the *saṃvit* is to be apprehended by perception (*saṃvedya*). Prabhākara seems to have accepted the view under the influence of the Buddhist thought. However, Prabhākara remains a realist, as opposed to the Idealism of Buddhists.—H.S.S.

531. Sinari, Ramakant :—*A Pragmatist Critique of Jaina Relativism*.

PEW, XIX, No. 1, Jan. 1969, pp. 59-64.

The Jain doctrine of *Syādvāda* states that all actual and possible assertions with regard to an object are relative and, therefore, conditionally true or false. The author observes that the Jains do not examine how the doctrine of *Syādvāda* has a bearing on their study of the origin and the requirements of knowledge. Therefore, the Jain doctrine of relativism has been left ingeniously incomplete.—A.K.S.

532. Singh, Shivaji :—*Idealistic Loyalism in the Smṛtis*.

JGJRI, XXIII, Pts. 1-4, Jan-Dec. 1967, pp. 19-27.

It is surprising that Kātyāyana nowhere mentions Nārada or Kauṭilya by name, though he quotes Bhṛgu and Bṛhaspati. Kātyāyana is later than Nārada, but his model was Bṛhaspati. Now, Bṛhaspati says that anti-*Manu smṛtis* are not praiseworthy, which Nārada avowedly is, for his leanings towards Kauṭilya and *Vyavahāra* (current usage). Nārada openly revolted against the tradition of Manu on several issues of great socio-religious importance like *niyoga*, re-marriage of widows, and gambling. The idealistic loyalism of Kātyāyana to Bṛhaspati, therefore, did not permit him to acknowledge Nārada in spite of utilizing his works.—M.C.

533. Srivastava, A.L. :—*Religion in India in the 18th Century*.

JIH, XLVII, Pt. 1, April 1969, pp. 19-26.

After Akbar some muslims started a movement to restore Islamic supremacy. In the period of Aurangzeb, they succeeded. But in the 18th



century, the Indian Islam was unconsciously adopting some Hindu practices. Shaikh Wali Ullah started a movement against it, and was successful. There was no such Hindu religious movement in this century. They were divided into many sects. The Sikh community was very much stirred owing to the persecutions of their Gurus by the Mughal emperors. Their last Guru Govind Singh transformed it into a martial community. They vowed vengeance against the Mughals. Thus the Sikhs restored their own kingdom.—K.D.S.

534. Tagore, G.V. :—*Vanamālī Miśra's Śruti-Siddhānta-Prakāśa*.

ABORI, LI, Pts. 1-4, 1970, 231-39.

Gives a descriptive account of an unpublished manuscript noted above. It is a *prakaraṇa* text in prose, of Mādhva Vaiṣṇavism by an author belonging to the latter half of the 17th century. The author Vanamālī Miśra was probably also the author of four more works, viz, *Advaitasiddhi-Khaṇḍana*, *Brahmasūtra-siddhānta-muktāvalī*, *Mārutamaṇḍana* and *Vedānta-siddhānta-dīpikā*.—D.B.S.

535. Thakur, Anantlal :—*Śālikanātha -The Vaiśeṣika*.

JOIB, XIX, Nos. 1-2, 1969, pp. 46-52.

Discusses Śālikanātha as a Vaiśeṣika writer on the basis of quotations gleaned from different works or views ascribed to him in *Kiraṇāvalīprakāśa* of Vardhamāna, *Guṇa-Kiraṇāvalīṭikā* of Bhaṭṭavādīndra, etc. Cinnabhaṭṭa describes him as the author of *Prāśastapāda-bhāṣya-vyākhyāna*, a commentary on *Prāśastapāda-bhāṣya*. The author considers the question of identification of the Śālikanātha with Mīmāṃsaka Śālikanātha, the author of *Prakaraṇapañjikā* and *Rjūvimalāpañjikā* on the basis of Vaiśeṣika material gleaned from the two works mentioned above.—D.B.S.

536. Thakur, Anantlal :—*Textual Studies in the Nyāyavārttika*.

WZKSO, XII-XIII, 1968/1969, pp. 379-87.

Uddyotakara's *Nyāyavārttika* (NV) commanded profound respect among the Naiyāyikas up to the 10th century A.D. Afterwards, the study of NV dwindled and was not current among the Neo-logicians. The result has been that the manuscript of the *Vārttika* and the editions based on these manuscripts are imperfect. The author makes a study of a complete manuscript from Jaisalmir Jaina Bhāṇḍār (photostat copy at Mithila Institute) and on collation, fills up a number of lacunae in the printed texts and restores the original words of the *Vārttika*. Here some of the results of his textual study have been incorporated.—G.B.



537. Tripathi, R.K. :—*The Central Problem of Indian Metaphysics.*

PEW, XIX, No. 1, Jan. 1969, pp. 39-44.

Argues that the problem of relation constitutes the central problem of Indian philosophy. Most of the Indian philosophical systems discuss this problem in some form or the other.—A.K.S.

538. Trivedi, Ramchandra :—*Sri Aurobindo's Conception of Philosophy.*

EW, XVIII, Nos. 1-2, March-June 1968, pp. 178-89.

An exposition to Sri Aurobindo's conception of philosophy. According to the author, Sri Aurobindo's conception of 'philosophy' refers to the discovery of real reality of things, and not to a merely formal metaphysical system. The ultimate reality cannot be understood through rational analysis or through speculation, but through intuitive apprehension.—A.K.S.

539. Tripathi, Ramamurthi :—*Āgamic Īśvaravāda and Śāṅkara Advaitavāda or Brahmavāda* (in Hindi)

JGJRI, XXIV, Parts 1-4, Jan.-Oct. 1968, pp. 187-92.

Critically examines the point of similarity and difference in the *advaitavāda* (monistic doctrines) of *Īśvarādvaitavāda* of the Śaiva philosophy of Kashmir (which is based on the Āgamas) and the *Brahmādvaitavāda* of Śāṅkara.—D.B.S.

540. Upadhye, A.N. :—*The Jaina Conception of Divinity.*

WZKSO, XII-XIII, 1968/1969, pp. 389-93.

The Jainas worship the Arhat or Tirthaṅkara. The difference between Arhat and Siddha is of the stage of spiritual progress. Every Tirthaṅkara becomes a Siddha finally. Divinity in Jainism means *deva* and *saṃsāra*. Creation is a natural process. Jaina God is not the creator. He has nothing to do with the fortunes or misfortunes of men or women. He is a just, a super-man, who has got rid of *karman* and attained the *summum bonum*. This stand differs from what is known as Theism in Western Philosophy.—G.B.

541. Upadhyaya, K.N. :—*The Bhagavad Gītā on War and Peace.*

PEW, XIX, No. 2, April 1969, pp. 159-69.

Maintains that the conception of righteous war, according to the *Bhagavad Gītā*, is compatible with the life of righteousness,



virtue, or peace. Deviation from the virtue of non-violence can be justified during situations of righteous war.—A.K.S.

542. Varadachari, K.C. :—*Karma and Rebirth*.

JGJRI, XXII, Pts. 1-2, Nov. 1965-Feb. 1966, pp. 1-12.

According to some, *karma* is the cause of re-birth, while others hold that *karma* is not necessarily related to rebirth. For instance, *niṣkāma karma* leads to non-birth. *Nāimittika karma* leads one to sublime happiness and higher evolution. *Divya karma* brings delight to the doer. Thus performance of *karma* does not always lead to misery. The same is true about births and rebirths which are also means through which the soul evolves to higher levels of consciousness. Sometimes it may lead to descent into lower level also.—D.B.S.

543. Varadachari, K.C. :—*Śrī Vedānta Deśika (1268 A.D.)*

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 101-09

Vedānta Deśika, who was known by the name of Veṅkaṭanātha in his worldly life, was born in 1268 A.D. He was a profound scholar and prolific writer belonging to Rāmānuja's school of Viśiṣṭādvaita Vedānta. The author has critically evaluated the contribution of Veṅkaṭanātha to spiritual thought in general, and Rāmānuja school of philosophy in particular.—D.B.S.

544. Varadachari, V. :—*On the Interpretation of a Kārikā of Īśvara Kṛṣṇa*.

JGJRI, XXIV, Pts. 1-4, Jan.-Oct. 1968, pp. 81-85.

MM. Umesh Mishra in his paper 'Pramāṇas and their Objects in Sāṃkhya' offered an interpretation for Kārikā 6 of the *Sāṃkhya-kārikā* which, according to author, is correct and convincing. According to the most of the commentators, this Kārikā enumerates the objects which are known to exist through the *Sāmānyatodrṣṭa anumāna* and *āgama*. The author treats all the *pramāṇas*, enumerated in Kārikā 4 and defined in Kārikā 5 together with their scope for operation.—D.B.S.

545. Vetter, Tilmann :—*Zur Bedeutung des Illusionismus bei Śaṅkara. (On the Significance of Illusionism in Śaṅkara.)* (in German).

WZKSO, XII-XIII, 1968/1969, pp. 407-23.

The Gaudapāda-kārikā-bhāṣya (GKBh) is probably a work of Śaṅkara, the author of the Brahmasūtrabhāṣya (*Br Sū Bh*).—(I).



The different conceptions of the irreality of world in the *GKBh* and the reality of world in the *BrSūBh* may indicate a change in Śaṅkara's thinking (II).

There are two kinds of *Avidyā* in the *BrSūBh*, one of them associated with individual liberation and the other illusionist. The illusionism of the *BrSūBh* has no longer any existential significance but only serves to eliminate philosophical problems. In conjunction with that, the conception of Brahman as the basis of the *Avidyā* is developed. (III).  
—Author.

546. Viswanathan :—*Pratibhā and Imagination : A Note.*

VBQ, 33, Nos, 1 & 2, 1967-68, pp. 86-103.

The author quotes Ānandavardhana that the divine speech of great poets welling forth with that happy meaning reveals their exceptional genius, transcendental and bright. In some moments the poet feels that he is a vehicle rather than a maker. Many contemporary poets are of the opinion that some compulsion is behind poetry. It is wave-drench creativity or '*pratibhā*'. The word '*pratibhā*' is used in mystical, metaphysical, religious, aesthetic and psychological contexts in different meanings. Similarly, there are various senses in which imagination is used. *Pratibhā* is admitted to be inherent in every sentient being in some degree or other—in the poet as well as in the critic. Rājaśekhara bifurcates '*pratibhā*' into two aspects : It has six functions to perform and is saturated with nine *rasa*. Similarly, imagination is creative. Poetic creation is a dim analogue of Divine creation. Imagination is distinguished from fancy and reverts itself in the balance of opposite or discordant qualities. Imagination is shown to be a form of knowledge.  
—H.S.S.

547. Warder, A.K. :—*The Description of Indian Philosophy.*

JIP, I, No. 1, October 1970, pp. 4-12.

A brief exposition of the nature and techniques of philosophising in Indian Philosophy. In Indian philosophical literature, philosophising is regarded as a kind of conceptual adventure or *Ānvīkṣikī*. *Ānvīkṣikī* is a very comprehensive term which includes philosophical analysis and logic.—A.K.S.

548. Warriar, A.G. Krishna :—*Gauḍapāda and Śaṅkara : A Study in Contrast.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 179-86.

It is generally held by the modern exponents of Advaita that both Gauḍapāda and Śaṅkara advocate the same type of Advaita philosophy.



It has been shown here that the philosophical system adumbrated in the *Gauḍapāda-kārikā* is very much different from that of Śaṅkara as found in his commentary on the *Brahma-Sūtra*. While Gauḍapāda is mainly interested in delineating the nature of the real, Śaṅkara shows more concern for the life of man in the world. Aware as he is of the complex problems of human life, he distinguishes three orders or degrees of reality and discusses threadbare all their implications. Gauḍapāda was thus content with affirming the immutable character of the Absolute, rejecting everything else as illusory; Śaṅkara attempts to establish his theory of Advaita on the doctrine of threefold reality (*sattā-traya-vāda*).—D.B.S.



### XIII—POSITIVE SCIENCES

549. Buddha Prakash :—*Science and Technology in Ancient India: Social and Political Influences.*

VII, VII, Pts. 1-2, 1969, pp. 143-56.

Points out the relation between Indian culture and science in ancient India from the 6th century B.C. to the 6th century A.D. The author mainly deals with the origin and development of Astronomy, Mathematics, Physiology, Medicine and Mechanical sciences and discusses the contribution of the leading ancient Indian scientists.—D.A.

550. Dayakar, M. :—*Sanskrit Terminology in Anatomy.*

MO, III, March-Sept. 1970, pp. 46-48.

Many Āyurvedic terms pertaining to Anatomy can be equated with modern scientific terms. A few examples are worth-noting : *pupphusa* lung; *vrkva* kidney; *yakṛt* liver; *varita* urinary bladder; *dhamanī śīrā* blood vessels; *sivana* suture; *gūḍhasīvanī* interfrontal suture; *purassīvanī* coronal suture; *paścimakapāla* occipital bone; *pārśvakapāla* parietal bone; *jatūkāsthī* sphenoid bone; *karṇasaṅkulī* pinna; *karṇakuhara* external auditory meatus; *kṛkātīkā* atlanto-occipital joint; *gulpha* ankle; *kūrpara* elbow; *dantolūkhala* teeth elveoli; *aṅguli* phalanx; *śalāka* metacarpal or metatarsal bones; *pārśnī* calcanei; *manikas* wrist bone; *aratni* forearm bones; *janghā* leg; *nalaka* long bone; *aṁśaphalaka* scapulae; *akṣaka* clavicles, *tālvka* palatine bone; *parsuka* ribs; *hanvasthi* mandible.

The terms in Amarakośa are :—*Vaṅkṣana* perineum; *śronī* pelvis; *kaṭaḥ* buttock; *kukundara* pits due to posterior superior iliac spines; *prṣṭhavaṁśa* back bone; *trika* sacrum; *kaṅkāla* skeleton, *karoti* skull; *mastiṣka* or *gordha* brain.

Latin, Greek and Sanskrit are sister Languages. Thus, we find the similarity between certain Latin terms and Sanskrit : *Acromion* to shoulder (acro *agra* and *omos*, *aṁśa*); *genu* equal to *jānu*, the knee; *duodenum* equivalent to *dvādaśa* ; *enteron*, *antra*, intestine; *mater*, *mātr*; *sudor*, *sveds*, sweat; *anser*, *haṁsa*; *dens*, dental, *danta*; *mens*, *manas*; *geron*, *jaraṭha*, old man; *protos* *prathamah*; *genesis* *jananaḥ*; *mus*, *muṣika*, *nomina*, *nāma* ; *osteon*, *asthi*; *cephala*, *kapāla*; *trigonum*, *trikoṇa*; *vehicle*, *vāhana*; *pyon*, *pūya*, *pus*; *serpant*, *sarpa*.—Author.



551. Dhavale, D.G. :—*The Date of Varāhamihira.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 347-52.

Varāhamihira was one of the most celebrated Indian astronomers of a period that has been classed as the early *jyotiḥ-siddhānta-kāla* by Pandit S.B. Dikshit. A common practice amongst the astronomers of this period was to indicate their own name, genealogy, and place and date of birth somewhere in their writings. But unfortunately enough, Varāha does not mention his birth-date anywhere. Jones, Bentley, Colebrooke and many other scholars have mainly used astronomical evidence to determine it. The *Pañcasiddhāntaṭīkā* suggests that Varāha was born in Śaka 427; and Bhan Daji ascertains his death in Śaka 509 on the basis of Āmarāja's commentary on the *Khaṇḍakhādyaka* of Brahmagupta. There are, however, certain verses in Varāha's *Brhatsaṃhitā* that can be used to work out his date of birth with the help of a formula in spherical astronomy. This calculation shows that Varāha was born in Śaka 474, assuming, of course, that Yudhiṣṭhira was 2526 years before the Śaka Era, which is corroborated also by the Nidhānpur copper-plate of Bhāskaravarman, although the traditional date of Yudhiṣṭhira is Śaka 3179 (3101 B.C.).—M.C.

552. Dwarakanath, C. :—*Some Significant Aspects of the Origin and Development of Medicine in the Ancient India.*

BITC, July-Dec. 1970. pp. 1-31.

Broadly speaking, there are three stages of development of the medicine in India, viz, development in the Pre-Āyurvedic, Āyurvedic and Post-Āyurvedic periods. The Science of Āyurveda is said to have originated from the *Atharvaveda*, but all the information about the *ādikāla* of Āyurveda is available to us from the Saṃhitās of Agniveśa, Suśruta and Kaśyapa. These Saṃhitās describe how ṛṣis, having compassion for all creatures, met in a conference on the sacred slopes of Himalyas to consider ways and means to overcome disease which appeared as an impediment to progress and happiness of humanity and how they approached Indra for advice. Indra imparted knowledge to Bhara-dvāja who transmitted this knowledge to others. Then different Saṃhitās of Āyurvedic medicine were written by Agniveśa, Bhela, Kṣārapāṇi, Hārīta, Jutukarṇa and Parāśara. The post-Āyurvedic period begins in the 3rd century A.D. when other Saṃhitās were written. From the point of view of time the *ādikāla* of Āyurveda can be put sometime before 3000 B.C. when Āyurveda was first introduced in Indo-Gangetic plains. The period between a few centuries B.C. to 3rd century A.D. saw the development of Āyurvedic medicine in India.—D.B.S.



553. Kennedy, E.S. :—*The Hindu Calendar as Described in Al-Bīrūnī's Masudic Canon.*

JNES, XXIV, No. 3, July 1965, pp. 274-84.

The chapter six of Treatise II of *Al-Qanūn al Masudī* of Al-Bīrūnī is devoted to calendars and chronology. It begins with a definition of the Śaka Era. Bīrūnī then states two rules for converting dates to three Islamic Calendars common in the countries of mediaeval Islam into the equivalent Indian date, and for performing the inverse operation of converting an Indian into Western date. The epochs of the Arkand Zij (*Khaṇḍakhādya*) and the *Kaliyuga* are given, the hierarchies of the periods used in Indian chronology are defined, and the astronomical parameters are also presented. All of the latter are from Brahmagupta's *Brahma-sphuṭa-siddhānta*.

The Indian Calendar known to Bīrūnī was the *mean* calendar, based on the mean notions of the sun and the moon, and not on their true positions.—S.R.

554. Murthy, K.R. Srikanta :—*Karṇāṭaka's Contribution to Āyurveda.*

MO, III, March-Sept. 1970, pp. 49-64.

Karṇāṭaka's contribution to this science is quite considerable. History of Karṇāṭaka is divided into three periods : (1) *Early Period* (4th century B.C.-14th century A.D.) During this period Śātavāhanas, Gaṅgas, Rāṣṭrakūṭas and Cālukyas ruled in succession. Jainism was the predominant religion both at the royal court and the society. Āyurveda had achieved considerable progress. Some famous Āyurvedists and their works of this period are Bhikṣu Nāgārjuna (172-199 A.D.), author of *Lohaśāstra*, *Pūjyapāda*, Siddha Nāgārjuna, Samantabhadra, Ugrāditya, Cāvuṇḍa Rāya, Chālukyan King Someśvara, Hemādri Keshava, Vopadeva and Amritanandi.

2. *Middle Period* : (14th-19th century A.D.)—Establishment of Vijayanagar Empire gave impetus to Vedic customs and religion. Many texts were written. Mercuriol and metallic receipes came to be used in treatment. Mangarāja, Vishnudeva, Lakshmana Pandita, Udayādityabhaṭṭa, Bhaṭṭanarahari Deva (*Vaidyāmṛta*), Śalva, Lolambarāja, Kottur Basavarāja Śrīdhara, Keladi Basavaraja, Śrīkantanandi, Śrīkantha Pandita, Revanasiddha, Veerarāja and Nanjarāja are some of the famous Vaidyas of this period.

3. *Modern Period* : (19th century—till date). The royal house of Mysore revived ancient arts and sciences. An Āyurveda college was established at Mysore (1908) and hospitals are being established year



after year. Agaram Puttaswamy Pandit, Gundlu Pandit Lakshmanacharya, D. Gopalacharlu, B.V. Pandit, Adya Anantacharya, N.L. Bhattacharya, Pandit Taranath, Parthanarayana Pandit are some of the leading Āyurvedists of the present day.—Author.

555. Murthy, K.R. Srikanta :—*Ancient Indian Sciences*.

MO, III, March-Sept. 1970, pp. 131-37.

Contact between India and other countries existed even before the R̥gveda (2000 B.C.). Trade Contact soon gave place to propagation of knowledge. Vedas are not merely sacrificial literature, but also scientific treatises. Phenomena of Nature described figuratively in the form of hymns. Astronomy, Agriculture, Medicine and allied sciences, Military Science, Metallurgy, Engineering *etc.* are found in Vedic literature.

Epochs of scientific activity are mainly three, viz, (a) *Formulation* :—From R̥gveda to the Upaniṣads (2000 B.C.–500 B.C.) during which theoretical foundations were laid and treatises written by great minds. (b) *Experimentation* :—(from 2nd century A.D. to 13th century A.D.) Doctrines were put to test. Development of Technology—New Subjects grew up extensive literature available specially on Astronomy, Medicine, Alchemy, Mathematics. (c) *Decadence* :—(from 10th century to the present day). Foreign invasions necessitated confinement of literature and knowledge in safe hands. Most of the sciences and their literature were lost. Available ones came to be kept as secret by some persons only. Literature came to be written in enigmatic language.

Earnest attempts are to be made for intensive study of all ancient sciences. B.N. Seal, P. C. Ray, B.K. Sirkar, G.N. Mukhopadhyaya and many other Indian and European Indologists have done yeomen service in this regard. Central and State Governments and other agencies interested in this subject should create opportunities and incentives for scholars and research workers.—Author.

556. Pingree, David :—*Indian Influence on Early Sassanian and Arabic Astronomy*.

JORM, XXXIII, Pts. 1-4, 1963-64, pp. 1-8.

Traces of Babylonian linear astronomy are found in the *Yavana-jātaka* of Sphujidhvaṇa (270 A.D.) and *Vaṣiṣṭha-siddhānta* and *Puliśa-siddhānta* as summarised in Varāhamihira's *Pañca-siddhānta*.

Ardashir I and Shapur I in 3rd century A.D. had Indian and Greek works on Astronomy translated into Pahlavi. The placing of Solar



apogee in Gemini 17, 55° in the original Pahlavi astronomical work (c. A.D. 450) is precisely the longitude it had on that date according to the *Paitāmaha-siddhānta* of the *Viṣṇudharmottara-purāṇa*.

Māshā' allah (750-815) states that Khusroo Anushirwan's astronomers preferred *Arkand* (a Pahlavi corruption of *ahargaṇa*) to Greek *Almagest* in preparing a new version of *Zijal-shāh*. This latter uses the maximum equations of the *Ardharātrika* system of Āryabhaṭṭa. In the fragments of its final version made under Yazdijird III (632-52) are found large number of Indian technical terms like *kardaja* (Skt. *kramajyā*), etc. The vernal equinoxes of the first regnal years of Sassanian kings were computed according to the *Ardharātrika* system of Āryabhaṭṭa. An unknown Indian went to the court of *Al-Manṣūr* at Baghdad and translated a work called *sindhin* betraying knowledge of *Brahma-sphuṭa-siddhānta* of Brahmagupta.

Indian astrological theories reached Islam through Sassanian intermediaries, and there must have been much Sanskrit material in the Pahlavi books used by the early 'Abbāsīd astrologers'.—S.R.

557. Shukla, H.C. :—*Caraka on Inherited Varieties of Human Constitution and Their Psychosomatic Characteristics : A Pre-Christian View*.

Pra, XIII, Pt. 1, Oct. 1967, pp, 192-96.

Sylvain Lévi places *Caraka* in 2nd century A.D., but internal evidence points to its being anterior to the Indo-Scythian Buddhist King Kaniṣka and to be assigned to between 3rd and 2nd centuries B.C.

According to *Caraka*, the pattern of foetal development depends on the nature of seven factors in which, if any of the *vāta*, *pitta* and *śleṣma* *doṣas* is predominant, that is incorporated in the foetus, resulting in the born human being inheriting any one of the five psychosomatic constitutions, viz, *śleṣmala*, *pittala*, *vātala*, *saṃsṛṣṭa* and *sama* (equi-poised). The last is the best from the point of view of health and longevity.

It is difficult to describe exactly the nature of *vāta*, *pitta* and *śleṣma* in modern bio-chemical language. But how they affect the foetus and the life-long psychosomatic behaviour of the individual provides for thought to those interested in the problem.

After this, the description of the characteristics of the *eka-doṣa prakṛtis* known as *śleṣmala*, *pittala* and *vātala* is given. S.R.



558. Suthar, Chhotubhai & Bhatt, Harihar :—*Trisāṅku (A Surmise)*.

JOIB, XIX, No. 4, 1970, pp. 357-60.

The author refers to the legend of Trisāṅku. He critically examines the geographical condition for the seeing of the stars of Crux as well as the dwelling place of those people (the Āryas) who created the legend. He has to conclude that the Āryas saw only the three stars of the Crux in oA.D. at the most and its place in either Kashmir or North Punjab. —S.N.S.

559. Wells, Henry W. :—*Indian Classical Tradition and Modern Science*.

JOIB, XIX, Nos. 1-2, 1969, pp. 90-101.

The conception of the universe as imagined by ancient Hindu and as created by modern science, occasionally lie parallel to each other in a surprising manner. The simplest and most significant statement of the distinction between the two philosophies, old and new, is that one seeks to affect events in Nature by prayer or magic, the other by reason, measured scrutiny and controlled research. Both describe Nature. In the Śakuntalā, space as seen from the vantage point of an airman is described with a vividness certainly not surpassed by any writer in the times of aviation.—R.M.P.



## XIV-SOCIAL AND ECONOMIC INSTITUTIONS

560. Basu, Jogiraj :—*Recognition of Merit in Caste System in Ancient India.*

JGJRI, XXVI, Pts. 1-3, 1970, pp. 685-94.

Grave injustice has been done to the much-maligned caste system by most of the eastern and western critics, sociologists and historians who are blind to the fact that merit was always given due recognition in caste system in ancient India. If a man of lower caste or mixed caste happened to possess the wisdom of the Brahmins, if he was highly enlightened, he was held in esteem even by the Brāhmaṇical class. The *Aitareya* and *Kauṣītaki Brāhmaṇas*, the Upaniṣads and the *Dharmasūtras*, the *Mahābhārata* and the *Manusmṛti*—all lend support to the fact that caste or birth was never a bar to one's spiritual attainment. We have examples like Kavaṣa, a bastard (*dāsī-putra*) but composer of the *Aponaptriya-sūkta* of the *Rgveda*; Mahīdāsa, the author of the *Aitareya Brāhmaṇa*; Viśvāmitra, the great king who became a Brāhmaṇa; or Vidura and Dharmavyādha of low origin. The *Śrīmad-Bhāgavatam*, in fact, mentions various gotras and lines of Brāhmaṇas springing up from non-Brahmins.—M.C.

561. Chattopadhyay, Aparna :—*The Institution of 'Devadāsīs' according to the Kathāsaritsāgara.*

JOIB, XVI, No. 3, 1967, pp. 216-22.

Attempts at utilizing the materials contained in Somadeva's *Kathāsaritsāgara*, Kṣemendra's *Bṛhatkathāmañjarī*, Kalhaṇa's *Rājatarangīṇī* and some other relevant sources to forward a hypothesis that, in all probability, the institution of *devadāsīs*, which is found as a regular and flourishing class in the early mediaeval period throughout the country, entered India along with the *Satī* and other practices with the Scythian hordes. The origin of this institution is wrapped in mystery, as neither the religious nor the secular or legal literature before 600 A.D. refers to it. Its rapid growth, wide prevalence and popularity from the ninth century onwards have been noticed by foreign travellers like Abu Zeid Al-Hasan, Al-Bīrūnī and the author of *Hudūd-ul-Ālam*. We have many references to courtesans as temple-dancers, e.g., Sundarī of Kāñcanapura, Rūpanikā of Mathura and Kamalā of Puṇḍravardhana. In course of his narration of some stories, Somadeva has happened



to throw some interesting side lights not only on this 'religious prostitution', but also on its Central Asiatic affinities.—M.C.

562. Chattopadhyay, Aparna :—*Polygamy in the Kathāsaritsāgara*.

JOIB, XIX, Nos. 1-2, 1969, pp. 102-05.

The *Kathāsaritsāgara* (KSS) shows that polygamy was a common practice in the contemporary society—, both among the kings and the commoners—, showing quite a favourable attitude towards it in general. Naturally, no kind of censure or stigma was attached to the custom; and the then *smṛti*-writers like Devala have clearly stated that a Śūdra may have only one wife, a Vaiśya two, a Kṣatriya three, and a Brāhmaṇa four; but a king may have as many as he desires. Hence, kings like Naravāhanadatta, Vikramāditya, Sūryaprabha and Ratnādhipati in the KSS are all polygamists, and their marriages are described with evident approval and glorification by the author, sometimes even as a divine sanction behind them. The usual evils of polygamy—the rivalry and mutual jealousy among co-wives, affecting sometimes the lives of their children or even their husbands—are also depicted in the KSS. Of course, against this background, we also find here the ideal of monogamy touched upon in several instances.—M.C.

563. Chattopadhyay, Aparna :—*Ancient Indian Medical Recommendation for Golden and Jewelled Vessels*.

MR, CXXIV-VI, No. 2, Feb. 1970, pp. 138-40.

In his chapter on rules for eating and drinking (*annapāna-vidhi*), Suśruta says that meat preparations should be served on golden plates, fluid essences and meat juices in silver bowls, certain other drinks in vessels made of crystal and *vaidūrya* gems, etc. Caraka also lays down similar injunctions. Now, abundant references in the *Bṛhadāraṇyaka Upaniṣad* and the *Rāmāyaṇa*, the *Vinaya* texts and the *Jātakas*, the accounts of Megasthenes, Strabo and Hiuen Tsang, the *Dharmaśāstras* of Manu and Yājñavalkya, and the later works like the *Kathāsaritsāgara* and the *Bṛhatkathāmañjarī*, etc., show that the above medical recommendation for golden eating vessels, and jewelled and crystal wine goblets was actually followed in practice by ancient Indians.—M.C.

564. Chattopadhyay Aparna :—*Ancient Indian Practice of Eating Peacock's Flesh*.

MR, CXXIV-VI, No. 4, April 1970, pp. 268-70.

A study of the edicts of Aśoka, the *Rāmāyaṇa*, the *Caraka* and *Suśruta-saṃhitās* and the *Dharmaśāstra* rules and regulations regarding



flesh-eating, will establish the hypothesis that peacock's flesh was one of the common types of flesh eaten by the ancient Indians. It was a favourite dish with the Emperor Aśoka; and Caraka says that it is the most efficacious for eyesight, ears, brain, appetite, skin, complexion, voice and longevity. We also find references to roasted peacocks and curries of peacock's flesh. There is no prohibition for eating the flesh in the *Dharmasūtras* of Āpastamba, Gautama, Vaśiṣṭha and Baudhāyana; nor in Manu and Yājñavalkya; nor even in Kauṭilya's *Arthaśāstra*, except for aesthetic value of this beautiful bird. —M.C.

565. Das Gupta, Rajatananda :—*The Institution of Devadāsīs in Assam.*

JIH, XLIII, Pt. 2, 1965, pp. 565-76.

The *devadāsī* dance, though a forgotten story now, lives in another form, the Deodhanī trance dance of Upper Assam, restricted only to the female oracles of the Marān and Maṭak Communities. The designation *Naṭī* or *Naṭinī* given to a *devadāsī* in Assam is indicative of its secular origin. She was required to dance at the time of *Ārati* twice a day. All ancient cultures had at some time or the other associated dance with religion. It grew ultimately of the fertility cult of primitive man in which the prolific female became the nucleus for the conception of the Supreme Mother Goddess. The earliest reference to female temple dancers can be found in Kālidāsa's *Meghadūtam*. The *Rājataranīṅī* speaks of a *devadāsī* Kamalā of Puṇḍravardhana.\* *Devadāsīs* were engaged in the Jagannātha temple at Puri, and Tāmīlnad temples were teeming with them.

The novices were required to practise *brahmacarya* and lead a clean and pious life, some being wedded to the icon, some to the *khaḍga* or other symbol of the god. Seduction by priests and laity defiled the sanctity of the Institution.

The institution of *devadāsīs* goes back to the time of Aśoka, being mentioned in his Ramgarh edict. Kauṭilya (II.23) also refers to the practice of maintaining *devadāsīs* in temples. The earliest epigraphic reference is found in the Tezpur Copper-plate grants of King Vanamāla (A.D. 835-60).

The dance of *devadāsīs* is now extinct in Assam, but the prevalence of the system of *devadāsīs* in Assam and Orissa till recent times shows its great importance in the cult of Eastern India. —S.R.



66. Gurumurthy, S. :—*Self-Immolation in Ancient South India*.

BITC, Jan.-June 1969, pp. 44-49.

Points out the origin, purpose, form, methods and causes of the practice of self-immolation in ancient South India. Important literary and epigraphical sources form the main base for this paper. The author cites a number of interesting incidents relating to this practice —D.A.

567. Krishna Lal :—*Mantras Employed in the Gṛhyasūtras for Placing the Fuel Sticks in the Fire in Upanayana Ritual*.

JOIB, XVII, No. 2, 1967, pp. 129-36.

The *Gṛhyasūtras* prescribe various *mantras* to be recited by the student at the time of placing fuel sticks on fire. A majority of them (the *Āpastamba Mantrapāṭha*, the *Gṛhyasūtras* of Āśvalāyana, Bhāradvāja, Vaikhānasa, etc.) prescribe the *mantra*, *agnaye samidhamāhārshaṁ bṛhatē jātavedasē*, etc. In some *Gṛhyasūtras* it is made shorter; while in others, much more elaborate. This *mantra* has been enjoined for many rites other than the *Upanayana* also, e.g., during *annaprāśana*, *cūḍākaraṇa*, *darśapaurṇamāsa* or *agnihotra*. The authors of the *Gṛhyasūtras* appear to have drawn upon the *Taittirīya Brāhmaṇa* and *Āpastamba Śrautasūtra* for the employment of this *mantra* while placing fuel sticks on fire, although similar *mantras* occur in the *Yajurveda* as well as in the *Atharvaveda*.—M.C.

568. Mukherjee, J.N. :—*Women in the Sacred Laws of the Hindus*.

MR, CXXIV-VI, No. 2, Feb. 1970, pp.126-31.

A perusal of various *Dharmasūtras*, *Gṛhyasūtras* and *Smṛtis* clearly shows that the attitude of the law-givers towards the status of women changed from time to time in accordance with the requirements of the social structure. Thus, during the Buddhist period, one observes the equality of status and freedom enjoyed by women. The picture changed with the advent of foreign hordes like Śakas, Hūṇas, etc., and a woman was now placed under the protection of man in all the stages of her life. Again, between the fifth and ninth century A.D., we find the custom of *Satī* (*anu-marāṇa*) candidly extolled by the *Smṛtikāras*. The period between the tenth and twelfth century A.D. shows child-marriages firmly rooted and enforced.

Topics like the different kinds of sons, the *anuloma* and *pratiloma* marriages, property and inheritance, in the form of *Stridhana*, divorce



adoption, etc., have also been taken up in this connection, and linked to the modern times.—M.C.

569. Mukhopadhyay, Tarasish :—*Caste Inter-relationship of the Bārujībīs in West Dinajpur Village.*

JASC, VIII, No. 1, 1966, pp. 19-28.

Discusses the social and socio-economic inter-relations among the Bārujībī families in the village of Baghan under the Kaliyaganj police station, W. Dinajpur (W. Bengal); and the adjustments of these people with their surroundings after their migration from East Bengal have been more particularly dealt with. The study is divided into the following sections: (1) Village and caste composition, (2) Social position, (3) Commensalism, (4) Traditional occupation and change, (5) Service relationship, and (6) Inter-relationship with functional caste and others.—M.C.

570. Nair, P. Thanpkapan :—*Svayamvara and Selection by Lot.*

JGRS, XXXI, No. 2/122, April 1969, pp. 174-85.

The *Svayamvara* (selection by self) denotes a marriage practice in which a lady selects a man of her choice from a number of suitors assembled therefor,—a custom borrowed by the Āryans from the aboriginals. In 'selection by lot', the lady has no power of choice but *has to accept* the victors whoever they are, e.g., the wedding of Sītā and Draupadī—wrongly, therefore, called *svayamvara* proper. 'Selection by lot', is found only among the Ullādaṣ of Kerala, the Nayadis of Malabar and the Bondos of Orissa. *Svayamvara* in its strict etymological sense, is prevalent among the Gāros and Mechs of Assam, the Dravidian Kochhs of Bengal, the Nayars of Kerala, the Thākurs and Bhīls of Western India, etc.—M.C.

571. Patel, S.D. :—*Caste in Hindu Society.*

JGRS, XXX, No. 2/118, April 1968, pp. 120-30.

Caste (from L. *castus*, meaning 'purity of blood') has always played a vital role in the Hindu society since times immemorial. The following sociological problems have been discussed in a historical context: (1) class and caste; (2) caste vs. democracy; (3) caste today and to-morrow; (4) Dr. Ghurye's classification of the caste system with its six characteristic features; and (5) scope and limitation of the caste system.—M.C.



572. Puri, B.N.--*Irrigation and Agricultural Economy in Ancient India.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 383-89.

An agricultural country like India, mainly dependent on rural economy, has from ancient times made provision for the storage of water in big tanks, reservoirs and dams to meet the requirements of the agriculturists in different seasons. Literary evidences right from the Rgvedic period, as well as abundant epigraphic records (e.g., the Hāthigumphā inscription of Khāravela; the inscriptions of the Guptas, Chaulukyas, Gurjara-Pratihāras, Choḷas, Kākatīyas, etc.) furnish sufficient information on the ancient Indian irrigational facilities. Generally, such measures were adopted as the construction of wells, reservoirs, tanks and conduits, (*kūpa*, *vāpi*, *taḍāga* and *praṇālī*) for the purpose. Moreover, since religious merit and material gain were associated with such projects, both the rulers and the people and even temple authorities did not hesitate in coming forward to undertake these enterprises.—M.C.



## XV--VEDIC STUDIES

573. Abhyankar, K.V. :—*A New Light on the Method of the Recital of Vedic Texts with Accents.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 353-59.

The original *udātta* tone of the nature of the stress accent was ignored in utterance of the ancient Vedic Saṁhitās in verse, being superseded by the musically adjusted *svārīta* and *anudātta* tones in which the later prose Saṁhitā and some Brāhmaṇa texts came to be recited. It is interesting to note that some ancient hymns could be recited with the stress accent of the ancient Saṁhitā text in verse, with the musical accent of the prose Saṁhitā and Brāhmaṇa text, as also with the metrical accent of classical poetry.—K.D.S.

- 574 Abhyankar, K.V. :—*Udātta Accent before and after the Age of the Veda Saṁhitās.*

JOIB, XIX, No. 3, 1970, pp. 213-15.

The author theorizes that originally Sanskrit language had only one stress accent which was the cause of wearing out of the preceding or the following short vowel, especially *a*, and thus gave rise to new forms. For example, *yātana*, *yācanā* and *yajana* were reduced to *yatna*, *yācñā* and *yajñā* respectively. It was an effort on the part of the Vedic singers in a later period to preserve and protect the holy text from corruption which gave birth to the three-tier music accent which is now preserved in the whole Vedic lore.—S.R.S.

575. Bailey, H.W. :—*Ṛgveda Art.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 71-73.

The probability of the root 'art' has been discussed in the light of the forms *anvartitā ānvartīṣye*, *artukā* and *artidhvam* and on the various bases and trends of Middle Iranian, both Zoroastrian Pahlavī and Turfan Middle West Iranian.—K.D.S.

576. Basu, Santona :—*Lotus in the Cosmogony of the Vedas.*

VII, IV, Pt. 1, March 1966, pp. 39-43.

Lotus is mentioned as early as in the Ṛgveda 6.16.13 where Agni was said to be churned out of lotus (*i. e.* cosmic waters) by Atharvan



(i. e. *prāṇa*). A variation of this cosmogonical myth is found in the *Taittirīya-saṃhitā* (T.S.) 5.6.4.2-3, where Prajāpati is mentioned instead of Atharvan. *Taittirīya-Āraṇyaka* 1.23.1 furthered this story. In *Śatapatha Brāhmaṇa* (S. Br.) 14.2.1.11 it is said that Prajāpati assuming the form of a boar raised the earth on the cosmic waters or lotus. In *Taittirīya Br.* 1.1.3.5-6 also Prajāpati is said to have taken the form of a boar. Thus the Ṛgvedic line was the nucleus of the *varāha*-legend, which was developed later in the Purāṇas.

The cosmogonic myth with all its variations is a modified form of the Agni's birth from lotus. In this myth lotus embodies that thing which supports a new development, whether in the form of Agni or in the form of Prajāpati (T.S.5.6.4.2-3), or in the form of earth which was created or placed on lotus.—Author.

577. Basu, Santana :—*Lotus-birth in Vedic and Pāli Literature.*

VII, VI, Pt. 1, 1968, pp. 61-64.

In Atharvaveda 4.34.5 it is said that one who offers *viṣṭarin* enters heaven and finds a place in the lotus pond. In the Vedic literature lotus was considered as an immortal element (S. Br. 10.5.1.5.). The idea of immortality connected with lotus lost during the Buddhist period but the residue remained in the form of folk-belief, as in the case of Uppalavaṇṇa, a nun. She was conceived inside a lotus as the result of her good deed. Only in *Mahāsukhāvatī-vyūha* (40-41) the Vedic conception of lotus-birth in the heaven again found its way.

The Vedic seers did not mean the flower itself when they mentioned it as support of gods Agni, Prajāpati *etc.*, where lotus has symbolical meaning. Their sayings are the reflections of their philosophical conceptions. Contrary to it in the *Khadirāṅgāra-Jātaka* the lotus flower itself was meant, which supported the feet of Bodhisattva. This is due to the fact that the Vedas are revelations of spiritual and philosophical thoughts, whereas Jātakas are popular tales.—Author.

578. Bhattacharjee Sukumari :—*Prajāpati as Time the Creator.*

Anv, III, Pt. 2, IV, Pt. 1, March 1969, pp. 25-36.

Prajāpati the Creator god (appears only in RV., Book X) is not an Indo-European God but an indigenous creation. There are other creator gods, viz, Bṛhaspati, Puruṣa *etc.* with whom Prajāpati is identified. But this identification occurs in later glosses. The author shows that Prajāpati is Time the Creator—the *Kāla* of later mythology. Long and chequered career of the Prajāpati myth has been analysed.—G.B.



579. Bhattacharyya, Tarapada :—*The Avesta, R̥gveda and Brahṃā Cult.*

ABORI. LI, Pts. 1-4, 1970, pp. 31-50.

It is difficult either to prove or disprove whether Indians had in the dim past sent her cultural missions to the Western parts of their country. But there are good reasons to hold that the Iranian religion of the Pre-Avestan period was highly influenced by the Pre-Vedic and Vedic religions of India and probably the Vedic Aryans were not foreigners to India.—K.D.S.

80. Brown, W. Norman :—*Agni, Sun, Sacrifice and Vāc : A Sacerdotal Ode by Dīrghatamas (R̥gveda I. 164).*

JAOS, 88, No. 2, April-June 1968, pp. 199-218.

The article is a result of a seminar during the year 1965-66 at the University of Pennsylvania and attempts an intelligent interpretation and translation of the famous hymn of R̥gveda 1.164 called as *asyavā-mīya sūkta* which has been problematic one for the commentators. The author has discussed its formulation and has divided the hymn into three parts to facilitate the discussion. He has fully translated the hymn into English with explanatory notes and comments at the end of the translation of each verse.—S.R.S.

581. Chapekar, N.G. :—*Jamadagni.*

JOIB, XVI, No. 3, 1967, pp. 251-52.

References to Jamadagni in R̥gveda do not number more than nine. Was he a Ṛṣi? Jamadagni Bhārgava seems to be the author of five *sūktas*. Mitrāvaruṇau, Aśvinau and Soma are the favourite gods of Jamadagni.—R.M.P.

582. Dange, S.A. :—*Śiprin and Śipiviṣṭa.*

JGJRI, Com. Vol., Jan.-Oct. 1969, pp. 501-10.

The word *śiprā* does not mean the 'nostrils', 'lips', 'moustaches', and the like as has been understood. It does not also indicate the "wagging-tail-helmet" as suggested by Frisk. The paper compares this difficult word with 'shofar' (Assyrian) and 'Sufra' (Avestan) and fixes the meaning of this word as 'horn'—attachments, which could be taken out and re-fixed. They were made of metal. This fixation on the horns of the cows made them *śiprini-s* : and the *śiprin* was one who



had this attachment on his helmet on two sides. The fixing of the horn, or drinking from horn-replicas was a common ancient custom. *Śipiviṣṭa* is a sexual name and has the implication of the fertilizer of the cattle, who were called 'śipi' in the Vedic tradition.—Author.

583. Dange, S.A. :—*On the Vedic Word Vāṇa*.

JIH, XLVI, Pt. 2, Aug. 1968, pp. 271-80.

Gives the various renderings of the word *vāṇa* such as 'musical instrument' etc. Finally suggests that the word stood for the speech-organism. This is the reason why the speech was called *Vāṇī*. Taking note of the fact that *vāṇa* was a musical instrument, the paper discusses its shape. This instrument was to be covered by the hide of a bull, giving the whole thing the semblance of an animate object. Thus *vāṇa* indicated the vocal instrument devised on the basis of the living speech-organism.—Author.

584. Dange, S.A. :—*Field and the Ritual-husband*.

JNU, XIX, Pt. 1, July 1969, pp. 1-11.

A study in Vedic sexual ritual practices, where the rite imbibes the employment of a fructifying agent other than the husband proper. In this connection it examines the rendering of the Vedic word *pati-vidyā* by scholars as 'husband', and points out that the word has to be differentiated from the ordinary word *pati*; otherwise there is no point in adding the term —*vidyā*. This makes the difference and the term means 'a husband in belief' and in the ritual. This motif is traced in such rituals as that of the Horse-sacrifice, and the probable ritual of the virile ape (*vr̥ṣākapi*), the concept of the Mahānagni that of the Mudgalānī with her garment being tossed up (making her semi-naked). Similar practices from other sources are noted.—Author.

585. Dange, S.A. :—*A Folk Custom in the Aśvamedha*.

JOIB, XVI, No. 4, 1967, pp. 323-35.

The author propounds that ritual union of the horse and the queen is far more ancient than the institution of horse sacrifice. Originally, the ritual of public coitus was a separate one, but later on it was fused with that of horse-sacrifice. The horse representing the sun in its capacity, both as the divine impregnator and surveyor, got into the picture.—K.D.S.



586. Dange, S.A. :—*The Bull and the Fiery Fluid from the Ṛgveda.*

JOIB, XVII, Pt. 3, March 1968, pp. 209-29.

The paper deals with the Vedic belief of the cosmic Bull as the main source of all fructifying fluids. *Apām-ṇapāt* has threefold implication. The Avestan belief in *Apām-ṇapāt* is compared, and it has been proved that the concept of the Bull, being a bi-sexual divinity ; is a unique gift of the pastoral stage. Thus the Ṛgveda has such pairs as the male *pr̥śni* and female *pr̥śni*, male *sabardugha* and female *sabardughā*. The Vedic concept is culminated in the double-sex deity *Vṛṣabha-dhenu*. The concept of the Avestan *Gāoscithra* is compared.—Author.

587. Dange, S.A. :—*Try' ambaka.*

JOIB, XIX, No. 3, 1970, pp. 223-27,

Try'ambaka a deity invoked in the famous *Mṛtyuñjaya mantra* is discussed in its origin. The author has tried to establish the original meaning of the word *ambaka* and propounds that originally *try'ambaka* was conceived as a deity in the form of the fire dwelling in the waters in the three regions. The epithet '*tri-mātā*' exclusively used for Agni (fire), where *mātā*, perhaps, indicates the waters, supports this idea.—S.R.S.

588. Dange, S.A. :—*Aspects of the Great Roar in the Ṛgveda.*

JUB, XXXVIII, No. 74, Oct. 1969, pp. 11-18.

Examines the concept of the roar that is associated with the main deities in the Ṛgveda. Roar was an aspect of the divine Speech, the cosmic form of which was the Thunder. Various deities are said to roar as soon as they are born, the idea being that the divine speech is associated with the divine birth. Examines the opinion of Norman Brown that Speech is the creative force.—Author.

589. Dange, S.A. :—*Cosmic Foetus and the Symbolism of Rain from the Ṛgveda.*

JUB, XXXIX, No. 75, Oct. 1970, pp. 1-5.

The Ṛgveda uses the word *garbha* to indicate the formation of rain-clouds. Thus is formed the concept of *apām-garbha*, who is the Sun or the Fire in the Mid-region. This belief remained in the later tradition as vouched by the *Bṛhatsamhitā* of Varāhamihira. This belief



in the cosmic foetus and the rain being the semen of the sky supports the later sex-rituals in the Vedic tradition.—Author.

590. Dange, S.A. :—*Cyavana*. (in Marathi).

NV, May 1969, pp. 15-19.

Examines the accounts of the legend and the personality of Cyavana and points out that the word indicates, in the most original concept, a ritual-person to whom it was a custom to offer a girl for fertility. References from the *Brāhmaṇa* and other sources are cited.—Author.

591. Dange, S.A. :—*Maṇḍūkā Brāhmaṇa and the Folk-belief*. (in Marathi).

SSP, Oct. 1970, pp. 37-50.

The paper examines the views on the hymn of the Frogs from the *Ṛgveda*, and suggests that it was a rain-charm. The hymn imbibes the method of symbolism clearly evolved by the seers of the *Ṛgveda*, as is supported from other places from the great document itself. The symbolism was to see the clouds in the form of various animals. The concept of *brāhmaṇa* also has been examined and it is proved that the word implies a ritual resulting in a wonderful gain. Rain was a wonderful gain for the ancients. Those who brought about any wonder conducive to the well-being of the humanity were the *brāhmaṇas*. The frogs brought about the wonder of the rain-showers ; hence they were said to be the *Brāhmaṇas*. It has to be noted that the hymn is not a satire on the *brāhmaṇas* ; for the point to be noted is that, though the frogs are called the *brāhmaṇas*, the *Brāhmaṇas* are not called the frogs.—Author.

592. Dange, S.A. :—*Sasarparī : A War-Spell from the Ṛgveda*.

VII, V, Pt. 1, 1967, pp. 25-32.

Refutes the interpretation of the term *Sasarparī* occurring in RV. 3.53.15 ; 16, as offered by Roth, Ludwig and others and establishes with circumstantial evidence that the term should mean a sort of chant of the *mantras*, especially in *Gāyatrī* metre, as a spell for victory in the war.—S.R.S.

593. Dange, S.A. :—*Adma-sad*.

VII, VIII, 1970, pp. 35-37.

The paper reviews the opinions on the word *adma-sad*, and refutes the view that it means the 'fly' that sits on the food, and also refutes



other opinions. It proves that the word has the implication of the 'high priest' who was incharge of the food offerings and whose duty it was to rouse other priests for the ritual.—Author.

594. Devasthali, G.V. :—*Pāṇini and R̥gvedic Exegesis*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 75-81.

Utility of Pāṇini's rules for Vedic exegesis is demonstrated by taking two passages from *R̥gveda* (*Vēdanāvāḥ samudriyaḥ*. 1.25.7c., and *nāvēva naḥ pārayatam* 2.39. 4a), and showing how their interpretation can be finally settled on the basis of Pāṇini's rules.—K.D.S.

595. Esteller, A. :—*Problems in the Text-Critical Reconstruction of the R̥gveda-Palimpsest (Saṁhitā)*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 1-16.

Author's opinion is that the traditional Saṁhitā text of the *R̥gveda* is redactorially tampered with by the transmitting agency (*saṁhitākāra*). Analysing two hymns (X. 23; I. 122), he has shown their original verse text. In his view, a careful analysis of the metre proves that in combination with archaism, it is a sure basis for the text-critical restoration of the original text of the *R̥gveda*, and that both together are decisive factors against the traditional Saṁhitā text—K.D.S.

596. Esteller, A. :—*The Quest for the Original R̥gveda*.

ABORI, L, Pts. 1-4, 1969, pp. 1-40.

Presenting the plan, method and principles, a ground is sufficiently broken to lay solid scholarly foundation to the text-critical edition of the original *R̥gveda* of *ṛṣi-kavis*, which lies beyond and beneath that marvellously preserved 'Palimpsest'.—K.D.S.

597. Gerow, Edwin :—*Renou's Place in Vedic Exegetical Tradition*.

JAOS, 88, No. 2, April-June 1968, pp. 310-33.

The author reviews Renou's translation of the *R̥gveda* (*Études Védiques et Pāṇinéennes*) into French language with critical and comparative notes. The work under review has covered six-tenths of the *R̥gveda* and the untimely death of the scholar has left it incomplete.

The author has discussed in great detail the method adopted by Renou in translating the verses of the *R̥gveda*. He has illustrated his



points by profusely quoting Renou's translation and his notes, and finally attempts a comparison of Renou's method with that of Oldenberg, Geldner, Bergaigne and his other predecessors.—S.R.S.

598. Gonda, J. :—*The Historical Background of the Name Satya assigned to the Highest Being.*

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 83-93.

Author's view is that an investigation into the history of the names and epithets assigned to the Indian gods and their use in various contents may be a welcome addition to our insight into the traditional Indian religious life. Attempt has been made to illustrate this by a single example, viz, the term *satya*, which is among the names traditionally assigned to Viṣṇu-Kṛṣṇa.—K.D.S.

599. Gonda, J. :—*The Indra Festival according to the Atharvavedins.*

JAOS, 87, No. 4, Dec. 1967, pp. 413-29.

The author objects to Meyer's thesis and refers to the descriptions contained in the *Viṣṇu-dharmottara-purāṇa* (2, 154-157) and the *Bṛhat-saṁhitā* (43. 9 f.). He fully investigates Atharvanic descriptions of Indra's festival, viz, *Kauśikasūtra* (140) and *Atharvavedopaniṣad* (19). At the end he translates *Kauśikasūtra* (140) with copious annotations.—K.D.S.

600. Gonda, J. :—*Bhuvana.*

VII, V, Pt. 1, 1967, pp. 42-57.

The author discusses the meaning of the word *bhuvana* in the Vedic texts and comes to the conclusion that the central idea of the word is connected with 'being', 'growing' and 'creation', as it is derived from the root '*bhū*'. He also contra-distinguishes it from '*loka*' which mainly signifies status, although the commentators and later writers have sometimes failed to make the distinction.—S.R.S.

601. Hoàng-son Hoàng-sy-Quỷ :—*Les Upaniṣad sont-elles une interprétation de données mystiques ? (Are the Upaniṣads interpretation of mystic notions ?)* (in French).

RHR, CLXXIV, No. 1, July-Sept. 1968, pp. 27-37.

In course of review of an English article by R.C. Zaehner in 'At Sunday Times' the author has discussed how far the Upaniṣads can be considered as an interpretation of mystic notions. He agrees with



Zaehner that mysticism plays an important role in Upaniṣadic vision of the world, but at the same time reiterates (like F. Edgerton) the "close dependence of the Upaniṣad on the older Vedic philosophy".—N.D.G.

602. Hoāng-son Hoāng-sy-Quỷ :—*Le mythe Indien de l'Homme cosmique dans son contexte culturel et dans son évolution. (Cosmic man in its Cultural Context and its evolution).* (in French).

RHR, CLXXV, No. 2, April-June 1969. pp. 133-54.

In an attempt to trace the origin of the myth of Cosmic Man, the author has given a comparative study of *Puruṣa-sūkta*, *Hiraṇyagarbha sūkta* and other citations in the Vedas and the Āraṇyakas. He has also discussed parallel myths developed in China, Iran and in the West.—N.D.G.

603. Insler, Stanley :—*Vedic juhuras, juhūrthās, juhuranta and juhurāṇa.*

JAOS, 88, No. 2, April-June 1968, pp. 219-23.

The article throws fresh light on the interpretation of the four cognate words occurring only nine times in the *Rgveda-saṁhitā*. By referring to the parallels from the text, the author has convincingly established that the words under discussion are related to the root 'hr' (to anger) and not to the root 'hvr' as accepted by such Vedic authorities as Benfey, Roth and Geldner—S.R.S.

604. Jog, K.P. :—*On Veṅkaṭa Mādhava's Interpretation of the Similes beginning with Vipo Na in RV. IV 48.1, VI 44.6 and VIII 19.33.*

JOIB, XVIII, No. 3, 1969, pp. 187-97.

The author criticizes the interpretation of the word 'vipāṭa' by Veṅkaṭamādhava and other commentators as well as by modern scholars on the basis of its accent and offers a new interpretation which suits to all the three contexts under discussions.—S.R.S.

605. Joshi, P.H. :—*Unpublished Commentaries of Bharṭṛyajña—an Ancient Vedic Scholar from Gujarat.*

JOIB, XVII, No. 4, 1968, pp. 434-40.

The author describes the manuscripts of the commentaries of the *Śrautasūtra* of Kātyāyana and the *Grhyasūtra* of Pāraskara by Bharṭṛyajña, an ancient scholar of Gujarat who belonged to a period prior to that of Medhātithi (825-900 A.D.), the celebrated commentator of the



*Manusmṛti*. The manuscripts are deposited at Oriental Institute, Baroda and are very rare. It is also refuted that the scholar had written the *Śrāddha-kalpa* ascribed to him.—S.R.S.

606. Kashikar, C.G. :—*A Note on the Pada-Text of RV. VIII. 35. 13-15.*

ABORI, LI, Pts. 1-4, 1970, pp. 213-14.

The views of Pandit Hebbar Gaṇapati Śāstri in connection with the Pada-text of RV. VIII. 35, 13-15 have been examined and it has been pointed out that the omission of *ā* from the *Padapāṭha* was not proper. It seems to be the *Galita*-position in the verses immediately preceding the verse 13 (the verses 7-12).—K.D.S.

607. Mallik, Madhusudan :—*Mithraism*.

VBQ, XXXII, No. 2, 1966-67, pp. 148-54.

The author traces the origin of the cult of Mithra (RV., Mitra) and its spread in the various parts of ancient Europe and Asia. He also discusses the connection of Mithraism with bull-sacrifice.—S.R.S.

608. Mehendale, M.A. :—*Madhye Lagnam (Baudhāyana Śr. S.9.3)*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 193-95.

Describing how the Mahāvīra pot is to be constructed, the *Baudhāyana-Śrautasūtra* has used the phrase *madhye lagnam*, which caused some difficulty in understanding it. The author thinks that '*lagnam*' means narrow or thin.—K.D.S.

609. Patyal, Hukam Chand :—*Text-Critical Notes on the Vaitāna-Śrauta Sūtra I-X*.

ABORI, LI, Pts. 1-4, 1970, pp. 123-34.

The text of *Vaitāna-śrauta-sūtra* is studied from the text-critical point of view. Verses and mantras have been traced out in Atharvaveda-prātiśākhya (A.V.P.). Bloomfield in his Vedic Concordance could not utilise A.V.P. and, therefore, the reference to this Concordance is also given in the bracket in the case of the verses occurring in the text but not in the commentary.—K.D.S.



610. Sathaya, S.G. :—*The Aitareya Brāhmaṇa and the Republic*.

PEW, XIX, No. 4, Oct. 1969, pp. 435-42.

The author has made a comparative study of the *Aitareya Brāhmaṇa* and the *Republic* of Plato and has pointed out the similarities and the contrasts, the two famous books, reflecting the changing societies in India and Greece, have in their approach to the structure of society.

According to the author both the works agree in propagating the theory that the society is made of three classes of human beings, but one could change one's class through personal achievements. While Plato laid much emphasis on the powers of the King who could make the law, the *Aitareya Brāhmaṇa* had more regard for abiding with the law eternal.—S.R.S.

611. Shastri, Hebar Gaṇapati :—*Ekā Svāra-mīmāṃsā*. (in Sanskrit).

ABORI, LI, Pts. 1-4, 1970, pp. 210-212.

The *anudātta* accent on the letter *ṇa* of the Vedic word *sūryeṇa* (RV. VIII. 35.13c.), where the previous letter *rye* is *svarita*, has been discussed and supported in the light of *Ṛgveda-prātiśākhya* and *Galitapradīpa*.—K.D.S.

612. Shivaramaiah, B.K. :—*Ṛgveda : Composition and Compilation*.

MO, III, March-Sept. 1970, pp. 106-10.

The Indian system of learning and education has been conducive to the building up of a universal personality, by means of self-realization through conquest of individuation. The *Ṛgveda*, our most ancient asset, reveals a process of learning geared to that noble end. Two ages for the *Ṛgveda* can be clearly distinguished, namely one of creation and composition and the other, of criticism and compilation. In the first age of composition, *tapas* formed the method of learning, knowledge in the form of the Highest Truth was built up through *tapas* and such knowledge found expression in the great *mantras*. During the next age of compilation, attempts were made to fix up and consolidate the vast and varied literature created earlier. Thus, the creative age and the subsequent one of criticism and commentary mark the most significant stages in Sanskrit learning not merely because they are the earliest, but due to their being the very life-breath of Indian culture and civilization.—Author.



613. Thite, G.U. :—*Utsannayajña*.

JOIB, XVIII, No. 3, 1969, pp. 179-86.

Discusses the meaning of the word *utsanna* used in the Brāhmaṇas as an adjective in connection with certain Vedic rites and comes to the conclusion that the word should be interpreted to mean both 'extended' and 'obsolete' according to the context of its occurrence.—S.R.S.

614. Thite, G.U. :—*Attractive Dakṣiṇās in Śrauta Ritual*.

VII, VII, Pts. 1-2, 1969, pp. 36-44.

The author discusses the *dakṣiṇās* prescribed for the various rituals in the Brāhmaṇas and the Śrautasūtras and comes to the conclusion that in many cases the *dakṣiṇās* are so unattractive that they may not be shown to prove the greediness of the priestly class as is suggested by several western scholars.—S.R.S.

615. Tsuji, N. :—*On the Formation of the Adbhuta-Brāhmaṇa*.

ABORI, XLIX, Golden Jubilee Volume, 1968, pp. 173-78.

The author dwells more at length on the formation of the *Adbhuta-brāhmaṇa* in order to show that a Vedic text, even though apparently negligible in quantity and substance, has complicated the history behind it.—K.D.S.

616. Upadhyaya, S.A. :—*The Word Manman in the Rgveda*.

BV, XXVIII, Nos. 1-4, pp. 87-93.

The word *manman* which occurs not less than 83 times in the Rgveda is derived from the root *man* 'to think'. A thorough critical examination of the *mantras* wherein the word *manman* occurs reveals that the word *manman* denotes 'a hymn which is well thought out'. The association of a *manman* with other kinds of hymns corroborates this conclusion. Only at X.12.8, the *manman* has the sense of 'a council of gods' in view of X.11.8 and the adjective *apīcye* qualifying the word *manman*. At VIII. 60. 7 and X.182.1 we have a reference to *durmanman*, composed with a view to getting the evil intentions fulfilled. At I.129.7, the *durmanman* suggests the excellence of the poets *manman* as compared to the *manmans* of other poets. In short, a *manman* is a thoughtful and a pious hymn, inspired and loved by the deity, glorifying the grace of the deities with a feeling of gratefulness.

—Author.



617. Ursekar, H.S. :—*The Sun in the R̥gveda.*

BV, XXVIII, Nos 1-4, 1969, pp. 55-63.

The R̥gveda is a book of revelation and also a book of magnificent nature poetry. The sun is one of the chief inspiration of the lyrical Vedic poets. The sun-cult dates back to the Indo-European period. It is a celestial God. The Moon was treated rather indifferently by the Vedic poets.

Generally accepted five Solar deities are *Sūrya*, *Savitṛ*, *Mitra*, *Pūṣan* *Viṣṇu*, each representing a distinct aspect of the sun.

*Sūrya* represents the natural phenomena of the concrete orb of the sun. He gives light, heat and measures the day. *Savitṛ* is the golden God representing the divine power of the sun. He is the God of intellect. *Mitra* is the benevolent power of nature. He is the friendly God who brings men together and stirs them to work. *Pūṣan* is the nourishing power of nature. *Viṣṇu* symbolizes the motion in nature.

The Āryan civilization was essentially a Day Civilization. Sun, the lord of day, was deified in its different aspects, as source of light, heat and energy. He is the God of intellect. He is the god of activity and motion.

The sun's curative powers of poisons and diseases were known to our ancestors, who believed in Nature Therapy.

The sun is thus a shining example of the evolutionary mythology of the R̥gveda.—Author.

618. Varma, K.M. :—*Paul Horsch's Die Vedische Gāthā-und Śloka-Literatur. (Paul Horsch's The Vedic Gāthā and Śloka-Literature).* (in German);

VBQ, XXXII, No. 2, 1966-67, pp. 192-206.

The author has reviewed Paul Horsch's useful work 'Die Vedische Gāthā-und Śloka Literatur' in detail, making his own comments here and there and offering his suggestions on various points under discussion. The book under review contains 167 *gāthās* and *ślokas* called from various sources, classified topic-wise and discussed in details, bringing out their bearings on historical, social, anthropological and religious developments in India, beginning from the Vedic age to the epic period.—S.R.S.



619. Varma, Siddheshwar :—*Studies in Sanskrit Usage-I. Vedic Usage of the Verb Śak.*

VII, VII, Pts. 2, 1969, pp. 22-24.

In this short article the author illustrates the usage of the root 'śak' (to be able) as an auxiliary verb as well as an independent verb from the texts from RV and shows how in poetical language it is used in the sense of 'to give'.—S.R.S.

620. Venkatasubbiah, A. :—*On Ṛgveda V 45.1 and II. 24.1.*

VII, V, Pt. 2, 1967, pp. 178-84.

The author attempts an interpretation of two difficult verses from the ṛgveda. He displays parallel texts from the Ṛgveda to bring his point home and refutes the interpretations of the verses, offered by Grassmann, Oldenberg, Geldner and Thieme. He agrees with Sāyaṇa that the verses have a reference to the Vala episode. He maintains that the word *dio* in both the verses should mean 'Āṅgirasas' as they are elsewhere in the Ṛgveda referred to as the 'sons of heaven' (*divasput-rāsaḥ*).—S.R.S.

621. Venkatasubbiah, A.—*On Ṛgveda I. 104.1.*

VII, VII, Pts. 2, 1969, pp. 25-35.

The author translates the verse (RV. I. 104.1) after displaying parallel passages from the Ṛgveda and asserts that 'śvānaḥ' should mean 'impelled', not 'making sound', 'yayaḥ' should be construed with 'aśvān' and should mean 'bird horses'. He also suggests that the word 'avasāya' should be understood as the dative singular from the noun-word 'avasa' meaning 'food', and not the gerundial form of the root 'sā' with prefix 'ava', as understood by the Pada-kāra and Yāska.—S.R.S.

622. Vishva Bandhu :—*Vedic Textuo-Linguistic Studies : 4. Atharvaveda I, 1.*

VII, V, Pt. 1, 1967, pp. 13-24.

The author discusses the first *sūkta* of the *Atharvaveda-saṁhitā* of the Śaunakas in its textuo-critical aspect and especially confines his discussion to the interpretation of the word *tri-saptaḥ* occurring in the first verse. He suggests that the word *tri-saptaḥ* should indicate some aspect of 'speech' as the context—a prayer to the 'Master of Speech'—demands.—S.R.S.



623. Vishva Bandhu :—*Vedic Textuo-Linguistic Studies* : 5. *Uccarat*.

VII, V. Pt. 2, 1967, pp. 169-77.

On the basis of metrical and syntactical considerations, the author has hypothesized and suggested that the *mantra* 'tac cakṣur deva-hitam' (R.V. VII. 66, 16) and its variants in the other *Śamhitās* might originally be in the *Gāyatrī* metre, all the three *Pādas* making one syntactical unit. The vocable *uccarat* was originally an adjectival participle having accent on the stem, but when the second hemistish became syntactically an independent unit, the vocable *uccarat* began to be considered as a finite verb and hence a shift in the accent. —S.R.S.

624. Vishva Bandhu : *Vedic Textuo-Linguistic Studies*-6. *The Grammatical problem of the Gāyatrī* (R.V. III. 62.10).

VII, VII, Pts. 1-2, 1969, pp. 7-21.

The author discusses the grammatical problem of discordance between 'tat' occurring in pada *a* and 'yaḥ' in Pada *c* of the famous *Gāyatrī mantra* (R.V. III. 62.10), assuming that both the terms refer to one and the same object which in the present case is 'bhargah' and explains away the syntactical difficulty by suggesting a postulation of pronominal bases *yās* and *yāyan* giving a declensional form 'yo' (neut. nom. sing.) by suggesting that the original text 'yād naḥ' or rather 'yād-u-naḥ' might have developed into 'yo naḥ' through the process of linguistic changes. —S.R.S.

625. Wright, J.C. :—*Purūravas and Ūrvaśī*.

BSOAS, XXX, Pt. 3, 1967, pp. 526-47.

The Ṛgvedic dialogue of Purūravas and Ūrvaśī has been described as a conversation between prophet and divinity. The author attests material which shows that the Ṛgvedic verse-dialogue form is not a wholly abortive innovation within an already distinct proto-Brāhmaṇic, or proto-dramatic genre. However, there is the progressive development dilution of the Ṛgvedic dialogue by way of purely prose legend towards *Satapatha Brāhmaṇa* (prose with verse—dialogue quotation), *Purāṇa* and the drama *Vikramorvaśī*. —P.G.



## TITLES OF DOCTORAL THESES

### I ARCHÆOLOGY

Ph.D./D.Phil (Degrees Awarded)

Sr. No.	Title of the Thesis	Research Scholar	University	Year of Award
1	Stone Age Culture of Kurnool District.	K. Thimma Reddy	Saugar	1968
2	The Development of Yakṣa Cult with special reference to the Yakṣa Iconography of M.P.	R.N. Misra	Saugar	1968
3	Śrī Varadarājaswāmī Temple, Kāñcheepuram.	K.V. Raman	Madras	1969

#### Subjects on which Research is Being Conducted Ph.D./D.Phil.

4	The Wheel in Indian Art and Archæology.	V.H. Bhavani	Bombay
5	Iconography of Śiva and Viṣṇu.	N.U. Jagannathan	Bombay
6	The Iconography of Gaṇeśa : A Perspective.	E.K. Phatak	Bombay
7	Early Western Cālukya Sculpture.	B.V. Shetti	Bombay
8	Architecture of Sultans of Delhi.	G.K. Kanhere	Bombay
9	The Mace in Ancient Indian Art and Archæology.	A.R. Mody	Bombay
10	Development of Hoysala Sculpture between 1000 to 1800 A.D.	Thara Kashyap	Bombay
11	Erotic Sculptures of Khajuraho.	C.N. Chaubey	Jabalpur
12	Khajuraho kī Jain Mūrtikalā. (Jain Sculptures of Khajuraho.)	K.C. Jain	Jabalpur
13	Archæology of the Kurukshetra Region.	N.C. Ghosh	Kurukshetra
14	Archæology of Rohtak & Hissar. Distts. (Haryana).	Silak Ram	Kurukshetra
15	Madhya Pradesh Ke Mandir Vāstu Kā Adhyayana. (A Study of the Temple Architecture of Madhya Pradesh).	Vinod Kumar Deoliya	Saugar



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| 16 | Madhya Pradesh Kā Gupta-Kālina Mūrti-Kalā kā Adhyayana. (A Study of the Gupta Sculptures of Madhya Pradesh.)                       | Urmila Awasthi       | Saugar |
| 17 | Santnā Jile Kī Prācīna Mūrti-Kalā Kā Adhyayana. (A Study of the Ancient Sculpture of Santna District.)                             | Usha Khare           | Saugar |
| 18 | Historical Archæology of Bilaspur district.  | Indira Sharma        | Saugar |
| 19 | Archæology of the Dhasan (Dhasarn) Valley.   | Chander Sekhar Misra | Saugar |
| 20 | Sāgar Jile Kā Prācīna Vāstu tathā Mūrtikalā Kā Adhyayana. (A Study of the Ancient Architecture and Sculptures of Saugar District.) | Suresh Chandra       | Saugar |
| 21 | Study of Sculptures in Allahabad Museum from 2nd cent. B.C. to 6th cent. A.D.  | S.K. Bhattacharya    | Saugar |

## II ARTS AND CRAFTS

### Ph.D/D.Phil (Degrees Awarded)

- |   |  |            |           |      |
|---|--|------------|-----------|------|
| 1 | Tanjore as a Seat of Music during the 17th, 18th and 19th Centuries.   | S. Sita    | Madras    | 1969 |
| 2 | Indian Art Motifs with Special Reference to Buddhist Sculptures and Paintings from the Maurya to the Gupta Period. | S.K. Gupta | Rajasthan | 1970 |
| 3 | Devagarh Kī Jain Kalā Kā Sāṁskṛtika Adhyayana. (A Cultural Study of the Jain Art of Devagarh.)                     | B.C. Jain  | Saugar    | 1970 |
| 4 | Rock-Paintings and Engravings in Madhya Pradesh.   | S.K. Gupta | Saugar    | 1970 |

### Subjects on which Research is being Conducted

#### Ph.D./D. Phil.

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|---|--|--------------------|---------|
| 5 | Studies in Hair Style of Woman in Ancient India with special reference to Sanskrit Literature. | Aditi Bhattacharya | Aligarh |
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|----|--|---------------------|--------|
| 6  | Buddhist Tantrik Art of Nepal.   | P. P. Shreshtha     | Bombay |
| 7  | The Female Figures in Ancient Indian Arts.   | G.P. Barot          | Bombay |
| 8  | The Cultural Content of the Śuṅga-Sātavāhana Art.                                    | P.R. Prashad        | Nagpur |
| 9  | Ancient Indian Ornaments (up to 600 A.D.)  | R.P. Chauhan        | Nagpur |
| 10 | A Critical Study of the Jain Inscriptions of Madhya Pradesh (upto 13th Century A.D.) | Kastur Chand Jain   | Nagpur |
| 11 | A Study of Rock-Paintings of Barkhera Area.  | Suresh Chandra Jain | Saugar |

### III EPICS AND PURĀṆAS

#### D.Litt. (Degrees Awarded)

- |   |  |                        |           |      |
|---|--|------------------------|-----------|------|
| 1 | A Critical Study of the Different Stages of Civilisation as Depicted in Mahābhārata. | Rajendra Prasad Mishra | Allahabad | 1968 |
|---|--|------------------------|-----------|------|

#### Ph.D./D. Phil (Degrees Awarded)

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|---|--|-------------------|-----------------|------|
| 2 | Philosophical Concepts in the Mahābhārata.   | Savita Sharma     | Aligarh         | 1968 |
| 3 | Śakti Cult in the Purāṇas.   | Purshpendra Kumar | Delhi           | 1968 |
| 4 | Śrīmad Bhāgavata Mahāpurāṇa meṁ Bhakti-samīkṣā. (The Concept of Bhakti in Śrīmad Bhāgavata Mahāpurāṇa—A Critical Study.) | H.G. Bhatt        | S.P. University | 1968 |
| 5 | Padma Purāṇa Kā Ālocanātmaka Adhyayana. (A Critical Study of Padma Purāṇa.)  | Ram Gopal         | Jabalpur        |      |
| 6 | Kṛṣṇa-Kathā in the Mahābhārata.  | Asha Rani         | Delhi           | 1969 |
| 7 | A Study of the Śākta Purāṇas with special reference to the Kālikā Purāṇa.  | Usha Trikha       | Delhi           | 1969 |
| 8 | A Critical Study of Brahmapurāṇa with special reference to Kṛṣṇa-Kathā.  | Shanta Kumari     | Delhi           | 1969 |



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|----|---|------------------------------|-----------|------|
| 9  | Imagery in the Mahābhārata, its influence on later Sanskrit Literature. | Sudhi Sankar<br>Bhattacharya | Jadavpur  | 1969 |
| 10 | The State of Indian Society as depicted in the Ancient Purāṇas.         | S.S. Jhala                   | Rajasthan | 1970 |

### M. Litt. (Degrees Awarded)

- |    |   |                      |        |      |
|----|---|----------------------|--------|------|
| 11 | Garuḍapurāṇa : A Study.                           | N. Gangadharan       | Madras | 1969 |
| 12 | Culture of the Tamils as revealed by Periapurāṇa. | K. Nambi<br>Aroorah. | Madras | 1969 |

### Subjects on which Research is being Conducted Ph.D./D.Phil.

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|----|--|----------------------------|-----------|
| 13 | Bhāgavata purāṇa kā Dārśnika tathā Sāhitya Śāstriya Adhyayana. (A Philosophical and Literary Study of Bhāgavata Purāṇa.)         | Ramgopal<br>Tripathi       | Jabalpur  |
| 14 | Mahābhārata para Ādhārīta Bhārata Kī Sāmājika Daśā. (A Study of the Social Conditions of India as gleaned from the Mahābhārata.) | Ram Sarasvata              | Aligarh   |
| 15 | A Critical and Comparative Study of some Non-Purāṇik Elements in the Purāṇas.  | Rama Shanker<br>Srivastava | Allahabad |
| 16 | A Critical Study of Garuḍa Purāṇa.   | Babu Lal<br>Tripathi       | Allahabad |
| 17 | Vālmikiya Rāmāyaṇa meṁ Alankārayojanā—Ek Adhyayana. (The use of Alankara in Vālmikiya Rāmāyaṇa—A Study.)                         | Madhu Agarwal              | Allahabad |
| 18 | Viṣṇudharmottara Purāṇa Kā Kāvya Śāstriya Bhāga—Eka Paṇīlāna (Literary aspect of Viṣṇudharmottara Purāṇa—A Study).               | Aditya Nath<br>Mishra      | Bihar     |
| 19 | The Arthaśāstra Elements in the Mahābhārata.   | J.L. Tanna                 | Bombay    |
| 20 | Garuḍa Purāṇa—A Study.   | N.N. Pandya                | Bombay    |
| 21 | Goddesses in the Purāṇas.  | V.G. Pendse                | Bombay    |



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| 22 | Mahābhārata-Tātparya-Nirṇaya<br>by Shri Ānandatīrtha—A<br>Study.  | B.B. Kulkarni           | Bombay   |
| 23 | Depiction of Nature in the<br>Vedic Rāmāyaṇa.   | Vimal Joshi             | Bombay   |
| 24 | Influence of Rāmāyaṇa on<br>Sanskrit Drama.   | Shobhana Chitale        | Bombay   |
| 25 | Cultural Study of Kūrma<br>Purāṇa.  | Shusma Kaushal          | Delhi    |
| 26 | Linguistic and Literary Study<br>of the Nārada Purāṇa.  | Nawal Kishore<br>Sharma | Delhi    |
| 27 | Images of Vālmiki Rāmāyaṇa.   | C.S. Shauta             | Delhi    |
| 28 | Mārkaṇḍeya Purāṇa—A Lite-<br>rary Study.  | Veena Sawhney           | Delhi    |
| 29 | A Study of the Liṅga Purāṇa.  | Urmila Hajela           | Delhi    |
| 30 | Vratas in the Śrutis and the<br>Purāṇas.  | Rani Sharma             | Delhi    |
| 31 | Etymologies in the Purāṇas.   | Amita Nag               | Delhi    |
| 32 | A Study of Adhyātma Rāmā-<br>yaṇa.  | Sudesh Ananda           | Delhi    |
| 33 | A Comparative Study of Adh-<br>yātma Rāmāyaṇa and Vālmī-<br>ki Rāmāyaṇa.  | A.N.S. Lalitha          | Delhi    |
| 34 | Mahābhārata meṇ naitik upa-<br>desh, uske caritraṇ evaṁ<br>ghaṭanāṇ kā naitik mūlyān-<br>kan. (Moral precepts in the<br>Mahābhārata, and critical<br>evaluation of characters and<br>incidents in Mahābhārata.) | Asha Tiwari             | Jabalpur |
| 35 | Sanskrit Purāṇaṇ meṇ<br>Kṛṣṇa-Kāvya kī Paramparā—<br>Ek Ālocanātmak evaṁ Tulanā-<br>tmak Adhyayana. (Kṛṣṇa-<br>Kāvya tradition in Sanskrit<br>Purāṇas—A Critical and Com-<br>parative Study.)                   | Brijbhushan<br>Awasthi  | Jabalpur |
| 36 | Mahābhārata meṇ Sāmājīk<br>Saṁsthāyeṇ. (Social Institu-<br>tions in the Mahābhārata.)   | M.P. Pandey             | Jabalpur |
| 37 | Vālmiki Rāmāyaṇa meṇ<br>Nārī Jīvan. (The condition of<br>Women in Vālmiki Rāmā-<br>yaṇa.)   | Malti Mishra            | Jabalpur |
| 38 | Mahābhārata meṇ Nārī. (Wo-<br>men in Mahābhārata.)  | K. Shukla               | Jabalpur |



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|----|--|---------------------------|----------------------|
| 39 | Sanskrit Prakrit evaṁ Purāṇaon meṁ Śrīkṛṣṇa-carita kā tulanātmaka Adhyayan. (A comparative study of Śrī Kṛṣṇacarita in Sanskrit, Prakrit and Purāṇas.) | B. Awasthi                | Jabalpur             |
| 40 | Cultural data from the Kūmapurāṇa.   | Prem Lata Sehgal          | Kurukshetra          |
| 41 | Karttikeya Cult in Ancient India.  | B.R. Sharma               | Kurukshetra          |
| 42 | A Comparative Study of Socio-economic Ideas in the Rāmāyaṇa and Mahābhārata.   | Hussan Lal Arora          | Kurukshetra          |
| 43 | Dharmāraṇya Purāṇa- A Cultural Study.  | Chirapat Prapan-<br>dvidy | M.S. Uni-<br>versity |
| 44 | Nandī Purāṇa—Text and Study.   | B.P. Pandya               | M.S. Uni-<br>versity |
| 45 | Critical and Cultural Edition of Śrīmala Purāṇa.   | Parmar Bhabhoo-<br>timal  | M.S. Uni-<br>versity |
| 46 | Paurāṇik Deva Saṁpradāya Kā Vikāsa. (The Develop-<br>ment of Devas in Purāṇas.)  | M.M. Sharma               | Rajasthan            |
| 47 | Psychological Studies of Important Characters in Mahā-<br>bhārata.   | Uma Srivastava            | Rajasthan            |
| 48 | Devī Bhāgavata—Eka Sāṁ-<br>skṛtika Adhyayana. (Devī<br>Bhāgavata—A Cultural Study.)  | B.C. Shastri              | Rajasthan            |
| 49 | The Dharmaśāstric Date of the Agnipurāṇa—Comparative Study.  | C.M. Shastri              | Rajasthan            |

#### IV EPIGRAPHY AND NUMISMATICS

##### Ph.D./D. Phil (Degrees Awarded)

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|---|---|----------|--------|------|
| 1 | Study of the Kauśāmbi and South Kośala Coinage (upto the Gupta Period.) | Usha Jha | Saugar | 1968 |
|---|---|----------|--------|------|

##### Subjects on which Research is being Conducted

- |   |   |                  |                                 |
|---|---|------------------|---------------------------------|
| 2 | Coins & Currency System of the Kingdom of the Hindu Shahis. | Nilima Sen       | Asiatic<br>Society,<br>Calcutta |
| 3 | A Study of the Inscriptions of the Gaṅga Dynasty            | Manisha Malhotra | Delhi                           |



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|---|---|------------------------|--------|
| 4 | Literary Study of the Sanskrit Inscriptions of Combodia.    | Bal Krishna Kapoor     | Delhi  |
| 5 | Study of Sātavāhana Coinage.                                | Brijesh Krishna Kathil | Saugar |
| 6 | Study of the Coinage of the Malwa Region (upto c. 400 A.D.) | Nandita Misra          | Saugar |

## V GEOGRAPHY

### M. Litt (Degrees Awarded)

- |   |   |                |        |      |
|---|---|----------------|--------|------|
| 1 | The Political Geography of the Cola Country from 800 to 1300 A.D. as gleaned from Epigraphy and Literature. | Y. Subbarayalu | Madras | 1969 |
|---|---|----------------|--------|------|

### Subjects on which Research is being Conducted

- |   |  |                      |             |
|---|--|----------------------|-------------|
| 2 | A Geographical Study of the Padmapurāṇa.         | Ram Gopal            | Delhi       |
| 3 | Geographical Settings of Forts in Ancient India. | S.P. Tiwari          | Jabalpur    |
| 4 | Ancient cities and settlements in Panjab.        | Devinder Kumar Handa | Kurukshetra |

## VI HISTORY

### Ph.D./D. Phil. (Degrees Awarded)

- |   |   |                                 |        |      |
|---|---|---------------------------------|--------|------|
| 1 | The Maratha Sikh Relations 1756 to 1818 A.D.  | Darshan Singh Chahal            | Bombay | 1970 |
| 2 | Diplomatic History of the East India Company from 1798 to 1814 A.D.                             | Anderson Bernard                | Bombay | 1970 |
| 3 | The Portuguese in Kanara 1498 to 1763 A.D.  | Bhagamandala Seetharama Shastri | Bombay | 1970 |
| 4 | Kṣātriyas in Ancient India with special reference to Sanskrit Literature. (In its early phase.) | Shanta Sahney                   | Delhi  | 1970 |

### M. Litt (Degrees Awarded)

- |   |  |           |        |      |
|---|--|-----------|--------|------|
| 5 | Costumes in South India upto 1800 A.D. as gleaned from Literature, Epigraphy and Sculptures. | M. Ramani | Madras | 1970 |
|---|--|-----------|--------|------|



**Subjects on which Research is being Conducted**

- |    |  |                         |             |
|----|--|-------------------------|-------------|
| 6  | Beginning of Indian History-<br>graphy.  | O.P. Kejriwal           | Bombay      |
| 7  | History of Bombay from 1708<br>to 1756 A.D.  | J.S. Kharbanda          | Bombay      |
| 8  | History of Bombay from 1860<br>to 1885 A.D.  | R.R. Singh              | Bombay      |
| 9  | History of Bombay from 1884<br>to 1914 A.D.  | M.V. Dabholkar          | Bombay      |
| 10 | History of Bombay from 1840<br>to 1857 A.D.  | N.P. Gyara              | Bombay      |
| 11 | History of Bombay from 1818<br>to 1858 A.D.  | P.P. Roy                | Bombay      |
| 12 | History of North Canara.   | L.A. Rasquinha          | Bombay      |
| 13 | Social Life in Maharashtra<br>under the Peshwas.                                       | S.A. Welling            | Bombay      |
| 14 | History of the Elphinstone<br>College and its role in Bom-<br>bay's Intellectual life. | S.H. Baria              | Bombay      |
| 15 | The Role of Harṣavardhana<br>in Indian History.  | S.S. Pandya             | Bombay      |
| 16 | Sanskrit Works on Chhatra-<br>pati Shivaji.  | P. Kansal               | Indore      |
| 17 | Sanskrit Works on the Holkar<br>Dynasty.   | Revati R.<br>Deshpande  | Indore      |
| 18 | Sanskrit Works on Cahamana<br>Dynasty.   | K.S. Kanikkar           | Indore      |
| 19 | A History of Hindu Resistance<br>against Muslim Onslaughts.                            | L.S. Singh              | Jabalpur    |
| 20 | The Culture of the Gaṅgā-<br>Yamunā Doab under the<br>Gahadavalas.                     | Santosh Airi            | Kurukshetra |
| 21 | Imperial Rāṣṭrakūṭas.  | Ramesh Chander          | Kurukshetra |
| 22 | The Yādavas and their Times.   | O.P. Verma              | Nagpur      |
| 23 | The Kākatīyas and their Age.   | Y. Gopala Reddy         | Nagpur      |
| 24 | Life under the Ikṣvākus as<br>depicted in Nāgārjunakoṇḍā<br>Sculptures.                | K.Krishnamurthy         | Nagpur      |
| 25 | The Neolithic Culture of India.  | I.K. Sarma              | Nagpur      |
| 26 | Life in Ancient India as<br>depicted in the Kuṣāṇa Art of<br>Mathura.                  | N.R. Sahasrabu-<br>ddhe | Nagpur      |
| 27 | Cultural History of Vidarbha<br>(6th Century B.C. to 6th<br>Century A.D.)              | C.S. Gupta              | Nagpur      |



- 28 A Critical Study of the Muslim Conquest of Northern India from 712 to 1194 A.D. Ranjit Kumar Panjab Malhotra
- 29 Early History of Kashmir. Nirmala Kacharu Saugar
- 30 Gaḍhā Maṇḍal Kā Rājñaitika Itihāsa (from the earliest times to 18th Century.) (Political History of Gaḍhā Maṇḍal.) Suresh Misra Saugar
- 31 Vidiśā Ka Itihāsa. (History of Vidiśā.) (from 6th Century B.C. to 12th Century A.D.) Hariday Narayan Dwivedi Saugar

## VII INDIA AND THE WORLD

Subjects on which Research is being Conducted  
Ph.D/D.Phil.

- 1 Sātavāhanas and their Politics and Cultural Relationship with Ceylon. D.C. Gammanpila Bombay

## VIII LAW, POLITY AND ADMINISTRATION

Ph.D./D. Phil. (Degrees Awarded)

- 1 Mahābhārata aur Machvelle Ke 'prence' men Rājtantra-Eka tulanātmaka Adhyayana. (Monarchy in Mahābhārata and 'Prence' of Machvelle : A Comparative Study.) Raghunir Shastri Aligarh 1967
- 2 Social Philosophy in some later Smṛtis. Sri Rama Rajasthan 1968
- 3 Prācīna Dharmaśāstron meṁ Aprādha tatha Daṇḍa (Crime and Punishment in Ancient Dharmaśāstras.) Damyanti R. Jabalpur Dungaji
- 4 Influence of Mīmāṃsā Rules of Interpretation on Principal Commentators of Dharmaśāstra : (1) Viśvarūpa, (2) Medhātithi, (3) Vijñāneśvara, (4) Aparārka and (5) Kullūka. V.P. Limaye Nagpur 1969

M. Litt. (Degrees Awarded)

- 5 Court Literature of Cola Period. Cola Sinnathamby Madras 1969



**Subjects on which Research is being Conducted**  
**Ph.D./D. Phil.**

- |    |   |                       |             |
|----|---|-----------------------|-------------|
| 6  | Prācīna Bhārata meṇ Nagar Upanagar Pariyojanā. (Town planning in Ancient India.)  | Narendra Deva Pathak  | Aligarh     |
| 7  | A Critical Study of Rājadharmā with special reference to Mahābhārata Śānti Parvan.  | Rama Chandra Mishra   | Bihar       |
| 8  | Strī Dharma in the Gṛhya Sūtras and the Smṛtis.   | C.V. Satyavati        | Bombay      |
| 9  | Contribution of the Law Givers to Ancient Indian Political thoughts.  | G.S. Sawant           | Bombay      |
| 10 | India and Colonialism with special reference to Goa.  | D.C. Patwardhan       | Bombay      |
| 11 | A Study of the Commentaries of Kāmasūtra.   | Harish Chandra Sharma | Delhi       |
| 12 | A study of Nīti in Smṛtis.  | Om Prabha             | Delhi       |
| 13 | Prācīna Bhārata meṇ Sainya Vyavasthā. (Military administration in Ancient India.)   | S. Singh              | Jabalpur    |
| 14 | Prācīna Bhārata meṇ Rājanya (Politics in Ancient India.)  | R.S. Budholia         | Jabalpur    |
| 15 | Society and Law in Early Smṛtis.  | R.K. Upadhyaya        | Jabalpur    |
| 16 | Rajput Nīti kā Samālocanāt-maka Adhyayana. (A Critical Study of Rajaputa Polity.)   | G.C. Pandey           | Jabalpur    |
| 17 | Pramukh Smṛtiyon meṇ Nāri Jivan. (Life of Women in major Smṛtis.)   | M.K. Pachori          | Jabalpur    |
| 18 | Economic Conditions of India as known from the Smṛti with special reference to Smṛtis of Mann, Yājñavalkya, Nārada and Bṛhaspati. | Jagdish Chander       | Kurukshetra |
| 19 | A Comparative Study of the Commentaries on the Yājñavalkya Smṛti (in Marathi.)  | P.D. Alaspurkar       | Nagpur      |
| 20 | Royal Power and its Limitation in Ancient India.  | N.C. Barua            | Rajasthan   |
| 21 | Prācīna Bhāratiya Śāsana Vyavasthā (Administration in Ancient India.) (from the middle of 7th century to 13th century.)           | Kailash Chandra       | Saugar      |



M. Litt.

- 22 A Critical Study of the Administrative and Political terms in Kauṭilya's Artha-Śāstra. Madan Lal Oberai Panjabi

## IX LINGUISTICS & GRAMMAR

### Ph.D./D. Phill. (Degrees Awarded)

- |   |   |                    |           |      |
|---|---|--------------------|-----------|------|
| 1 | A Study of the Viṣṇupriyā in Maṇipuri Language.                                     | Kali Prasad Sinha  | Jadavpur  | 1968 |
| 2 | Sundarban Añchaler Bhāṣā-o-Loka-Sangit. (Language and Folk-Song in Sundarban Area.) | Nirmalendu Das     | Jadavpur  | 1968 |
| 3 | Etymologies in the Brāhmaṇas—A Linguistic Study.                                    | Mohd. Ali          | Aligarh   | 1969 |
| 4 | Patañjali as a critic of Kātyāyana and Pāṇini.                                      | Sudershan Kumari   | Delhi     | 1969 |
| 5 | Prātiśākhyaṇ Kā Tulanātmak Adhyayana. (A Comparative Study of Prātiśākhyas.)        | Roop Narain Pandey | Allahabad | 1970 |

### Subject on which Research is being Conducted

- |    |  |                          |           |
|----|--|--------------------------|-----------|
| 6  | A Critical Study of Sanskrit Lexicons.                       | Kailash Chandra Tripathi | Allahabad |
| 7  | Prakrit Grammar and Prakrit Grammarians.                     | Jyeshthakumar Arya       | Bombay    |
| 8  | Study of the Uṇādisūtra.                                     | Mrityunjay Acarya        | Burdwan   |
| 9  | Un-Pāṇinian Sandhi and Syntax in the Epics.                  | Veena Bhatnagar          | Delhi     |
| 10 | A Study of Bhāṣāvṛtti.                                       | Ved Kumari Sharma        | Delhi     |
| 11 | Etymologies in the Mīmāṃsā and Sanskrit Poetics.             | Shiv Kumar Chaturvedi    | Delhi     |
| 12 | A Critical Study of the Kāśikā.                              | Raghuvir Mumukshu        | Delhi     |
| 13 | A Study of the Laghumāñjūṣā.                                 | Harish C. Sarma          | Delhi     |
| 14 | Conception of Guṇa, Dravya, Jāti among the Vaiyākaraṇas.     | Geeta Gupta              | Delhi     |
| 15 | The Works of Vākpatirāja—A Literary and Linguistic Study.    | K.R. Shyala              | Delhi     |
| 16 | Semantic Change in Sanskrit.                                 | Jiya Lal Kamboja         | Delhi     |
| 17 | Comparative Study of Prakriyā Kaumudī and Siddhānta Kaumudī. | Pushpa Gandhi            | Delhi     |



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|----|---|--------------------------|-------------|
| 18 | Un-Pāṇinian Kṛdanta and Taddhita Forms in the Mahābhārata.                                | Susheela Sharma          | Delhi       |
| 19 | A Study of Sarvānukramaṇī of Kātyāyana.   | Jaya Dev Arya            | Delhi       |
| 20 | A Comparative Study of Jainendra Systems of Grammar.                                      | Jagdish Mitter           | Delhi       |
| 21 | A Study of Nyāsa.   | Bhimsen Shastri          | Delhi       |
| 22 | Kālidāsa Kāvya Śabda Paripakṣaḥ.  | Nitya Nand Sharma        | Delhi       |
| 23 | A Study of Devarāja Yajvan's Commentary on the Nighaṇṭu.                                  | Shuchi Vrat<br>Lakhanpal | Delhi       |
| 24 | Prepositional Verbs in the Mahābhārata.   | Shashi Kanta<br>Talwar   | Delhi       |
| 25 | Un-Pāṇinian Verb Forms in the Mahābhārata.  | Santosh Kalra            | Delhi       |
| 26 | A Study of Anubandhas in Pāṇinian Grammar.  | Sudesh Kumari            | Delhi       |
| 27 | A Study of the Commentaries on the Nirukta.   | Ram Lal Shankar          | Delhi       |
| 28 | On the Origin of Voiceless Aspirates and Root-Final Sibilants in the Vedic Language.      | Madhu Sudan<br>Mishra    | Delhi       |
| 29 | Aśvaghoṣa kī Śabdāvalī aur Vyākaraṇa. (A Study of Words and Grammar in Aśvaghoṣa's work.) | Vimal Ghai               | Jabalpur    |
| 30 | The Lexical and Grammatical Study of Bhāravi.   | Leena Rastogi            | Jabalpur    |
| 31 | The Laghumañjūṣā of Nāgeśa —A Critical Study.   | V. Venkataraja<br>Sarma  | Kerala      |
| 32 | The development of Sanskrit in the periods of the Mahābhāṣya and the Kāśikā.              | P. Pisalakshy            | Kerala      |
| 33 | Śabdakaustubha of Bhaṭṭoji Dikṣita (Navāhnikā) — A Study.                                 | K. Nanoo                 | Kerala      |
| 34 | A Descriptive Grammar of Lahanda (Morphology and Syntax.)                                 | Motia Bhatia             | Kurukshetra |
| 35 | A Structural Description of Kangri, An Indo-Aryan Dialect of Himachal Pradesh.            | Anant Ram<br>Chauhan     | Kurukshetra |



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|----|---|---------------------|-------------|
| 36 | Ahirwati Lok Sāhitya. (Ahirwati : Folk-Literature.)   | Shyam Sunder Sharma | Kurukshetra |
| 37 | Haryana aur Rajasthan Lokagita : Tulnatamak Adhyana. (Folk-songs of Haryana and Rajasthan : A Comparative Study.)   | Meghraj Sharma      | Kurukshetra |
| 38 | Haryana Lok Sāhitya meṁ Saṁskṛti, Dharma aur Darśana. (Culture, Religion and Philosophy in Folk-songs of Haryana.)  | Hari Krishna Attri  | Kurukshetra |
| 39 | Deities in Haryana Folk-lore.   | Harphul Singh       | Kurukshetra |
| 40 | A Critical Study of Durghaṭa Vṛtti.   | Usha Rani Gupta     | Kurukshetra |
| 41 | A Survey of Linguistic Atlas of Bundeli Area.   | R.S. Dube           | Kurukshetra |
| 42 | Speech Variation and Social Stratification.   | Bani Singh          | Kurukshetra |
| 43 | A study of Linguistic aspects of the oral tradition of Kurukshetra Region.  | R.K. Attri          | Kurukshetra |
| 44 | Pāṇini—A study in technique of Description.   | Mahavir             | Kurukshetra |
| 45 | A descriptive study of Dialect of Gade Lohor.   | T.C. Sharma         | Kurukshetra |
| 46 | Linguistic Acculturation of Panjabi in the Hindi Area in Haryana—A Study in language in contact.                    | Sahdev              | Kurukshetra |
| 47 | A descriptive Study of Kodagu, a Dravidian Language.  | K. Doraswami        | Kurukshetra |
| 48 | Sirmauri—A Descriptive Analysis.  | Ram Nath            | Kurukshetra |
| 49 | A Study in the Development of the Prakriyā Works in Paṇinian Grammar : Rupāvatāra to Siddhāntakaumudī (in Marathi). | S.V. Rahatekar      | Nagpur      |
| 50 | A Comparative Study of the Vyākaraṇa Siddhāntakaumudī and Nārāyaṇa's Prakriyāsarvasva.                              | K.S. Kulkarni       | Nagpur      |
| 51 | The Padamañjarī of Haradatta—A Critical Study   | C.B. Kelkar         | Nagpur      |



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|----|---|----------------------|-----------------|
| 52 | The Vyākaraṇabhuṣaṇa—A Critical Study (in Marathi).                         | N.M. Kapuskar        | Nagpur          |
| 53 | Dravidian Influence on Sanskrit.  | Veena Jitendra Singh | Rajasthan       |
| 54 | A Comparative Study of the Semantics of Naiyāyikas and Logical Positivists. | P.C. Goswami         | Rajasthan       |
| 55 | Similes in Patañjali's Mahā-bhāṣya.   | R.M. Prajapati       | S.P. University |

## X LITERATURE AND RHETORICS

### D. Litt. (Degree Awarded)

- |   |   |            |           |      |
|---|---|------------|-----------|------|
| 1 | A Critical Analysis of the various Systems of Indian Philosophy with reference to their Impact on Sanskrit Poetics. | S.C. Pande | Allahabad | 1968 |
|---|---|------------|-----------|------|

### Ph.D./D.Phil. (Degrees Awarded)

- |    |  |                          |           |      |
|----|--|--------------------------|-----------|------|
| 2  | Śīsupāla-Vadha : Eka Pariśīlana with special reference to its grammatical Peculiarities. (Śīsupāla-Vadha—A Study). | Murlidhar Mishra         | Bihar     | 1968 |
| 3  | Rasakaumudī of Śrīkaṇṭha.  | A.N. Jaini.              | Bombay    | 1968 |
| 4  | Historical Mahākāvya in Sanskrit (11th to 15th Century A.D.)   | Chandra Prabha           | Delhi     | 1968 |
| 5  | A Study of Allegorical Sanskrit Dramas.  | Satnam Talwar            | Delhi     | 1968 |
| 6  | The Principal Tīrthas in Sanskrit Dramas.  | Mahavir Singh            | Delhi     | 1968 |
| 7  | History of Apabhraṃśa Language and Literature.   | Murari Mohan Sengupta    | Jadavpur  | 1968 |
| 8  | Sun worship in Rāḍha Anchal and its relation with Dharma-maṅgal Kāvya.   | Sudhamoy Acharya         | Jadavpur  | 1968 |
| 9  | Contribution of Appayya Dikṣit to Indian Poetics.  | Ananta Lal Gangopadhyay. | Jadavpur  | 1968 |
| 10 | Kaḥaṇa Kī Rājatarāṅgiṇī meṇ Citrita Bhārtiya Saṃskṛiti. (Indian Culture depicted in the Rājatarāṅgiṇī of Kaḥaṇa).  | S.C. Taneja              | Rajasthan | 1968 |



- 11 Ādhunika Saṁskṛta Kathā P.D. Sharma Rajasthan 1968  
Sāhitya Kā Ālocanātmaka  
Adhyayana. (A critical study  
of modern Sanskrit Kathā  
Literature.)
- 12 Sanskrit Sāhitya meṁ Karuṇa- Ashoklata Jain Rajasthan 1968  
Rasa. (Karuṇa Rasa in Sans-  
krit Literature.)
- 13 Kālidāsa aur Śūdraka ke nāṭa- Chitra Sharma Rajasthan 1968  
koṁ meṁ Samāja citraṇa. (Soci-  
ety as depicted in the dramas  
of Kālidāsa and Śūdraka.)
- 14 Sanskrit ke Aitiḥāsika Nāṭaka. S.L. Sharma Rajasthan 196  
(Historical Drama in Sanskrit.)
- 15 Navasāhasāṅkacaritam No. N.D. Sharma Vikram  
2, 3, 4 and 5.
- 16 Dramas of Vatsarāja L.N. Shukla Indore
- 17 Sanskrit Kāvya of Baghol- R.L. Agnihotri Indore  
khand.
- 18 Bhāratiya Kathākāvya. (Indian P.N. Kawlhekar Indore  
Kathā-Kāvya.)
- 19 Sanskrit Dramaturgy. S.N. Shastri Indore
- 20 Subandhu's Vāsavadattā. Shashi Kala Joshi Indore
- 21 Maṅkhaka kā Śrīkaṇṭha- B.S. Nigudakar Jabalpur  
caritam : Eka Ālocanātmaka  
Adhyayana. (Śrīkaṇṭha-caritam  
of Maṅkhaka : A Critical Study.)
- 22 Kathāsaritsāgara kā Ālocanā- Pushpa Trivedi Jabalpur  
tmaka Adhyayana.
- 23 Mahābhārata par āsṛita Sanskrit Uma Pandey Jabalpur  
Nāṭaka :—Eka Ālocanātmaka  
Adhyayana. (Sanskrit dramas  
based on the Mahābhārata, a  
critical study.)
- 24 Jambūsa micriu kā Ālocanāt- Vimal Prakash Jain Jabalpur  
maka Adhyayana. (A Critical  
Study of Jambūsa micriu.)
- 25 Nāyikā-bheda in Sanskrit Salma Begum Aligarh 1969  
Dramas.
- 26 Contribution of Viśveśvara- Jagannath Joshi Aligarh 1969  
Pandit to Sanskrit Literature  
with special reference to  
Sanskrit Poetics.
- 27 Vikramāṅkadevacarita : Eka Raj Mangat Aligarh 1969  
Pariśilana. (Vikramāṅkadeva  
carita—A Study.)



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|----|--|--------------------------------|-----------|------|
| 28 | The Gandharvas and Apsaras in Sanskrit Literature.   | Potdar Mrinalini<br>Krishnarao | Bombay    | 1969 |
| 29 | A Critical Study of the Diadctic and Sanskrit Poems of Kṣemendra.  | Sumati Modak                   | Bombay    | 1969 |
| 30 | A Study of the Alamkāras in Sanskrit Mahākāvya and Khaṇḍakāvya.  | Antonio Binimelis<br>Segrera   | Delhi     | 1969 |
| 31 | Evolution of the Concept of Poetry in Sanskrit.  | Kalipada Giri                  | Jadavpur  | 1969 |
| 32 | A Critical and Comparative Study of Bhāravi and Māgha.   | Tapasi Ray                     | Jadavpur  | 1969 |
| 33 | A Critical Study of St. Ramalinkar's Works.  | S.P. Annamalai                 | Madras    | 1969 |
| 34 | Literary Conventions in Cankam Poetry.   | R.M. Periakaruppan.            | Madras    | 1969 |
| 35 | A Study of Marutattirai in Tamil Literature.   | V.T. Manickam                  | Madras    | 1969 |
| 36 | Imagery in Saṅgam Poetry.  | N. Sanjeevi                    | Madras    | 1969 |
| 37 | Samśkṛta ke Pramukha Rāma Nāṭakoṅ kā Śāstriya Adhyayana. (Literary Study of chief Rāma-nāṭakas in Sanskrit.) | Satish Jerah                   | Rajasthan | 1969 |
| 38 | Kādambarī Kā Kāvya Śāstriya Adhyayana. (Literary Study of Kādambarī.)  | Rajeshwari Bhatta              | Rajasthan | 1969 |
| 39 | Mewar kā Sanskrita Sāhitya ko Yogdāna. (Contribution of Mewar to Sanskrit Literature.)                       | C.S. Purohit                   | Udaipur   | 1969 |
| 40 | Evolution of Sarasvatī in Sanskrit Literature.   | Mohd Israil Khan               | Aligarh   | 1969 |
| 41 | Literary Evolution of the Poetic Works of Pandita-Raj Jagannātha.  | Kalpana Bagchi                 | Allahabad | 1970 |
| 42 | Murāri Ke Anargharāghava Kā Tulnātmaka Adhyayana. (A Comparative Study of Anargharāghava of Murāri.)         | Padmakar Mishra                | Allahabad | 1970 |
| 43 | Contribution of Nepal to Sanskrit Literature with special reference to Sanskrit Dramas.                      | Tara Prasad Joshi              | Bihar     | 1970 |
| 44 | A Critical Study of Kathā Literature in Sanskrit (from 7th to 10th Century A.D.)                             | Kamal Gonga                    | Delhi     | 1970 |



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|----|---|--------------------------|-------------|------|
| 45 | A Critical Study of Abhidhā.  | Yogeshwar Dutt<br>Sharma | Delhi       | 1970 |
| 46 | Naiṣadhiyacarita meṇ Rasa-<br>yojanā. (Rasa in Naiṣadha-<br>carita.)  | Ravidatt<br>Pandey       | Kurukshetra | 1970 |
| 47 | Kālidāsa ke nāṭakoṇ kī Prākṛta<br>Bhāṣaṇ kā Adhyayana.<br>(Study of the Prakrit langu-<br>ages in the Dramas of<br>Kālidāsa.)         | Santosh Kumari           | Kurukshetra | 1970 |
| 48 | A Critical Study of Cuḷāmaṇi  | V.P. Devadattai          | Madras      | 1970 |
| 49 | A Critical Study of Kurunto-<br>kaian advanced Study.   | R. Leelavathi            | Madras      | 1970 |
| 50 | Mahākāvya Sāhitya ko Kāli-<br>dāsa kī Dena. (Kālidāsa's<br>Contribution to Mahākāvya<br>Literature.)                                  | M.L. Gupta               | Rajasthan   | 1970 |
| 51 | Kālidāsa Ke Kāvyoṇ meṇ<br>Sādrśyatā Alaṅkāroṇ Kā Pra-<br>yoga. (Use of Alaṅkāras based<br>on Similarity in the Kāvya<br>of Kālidāsa.) | V.R. Nagar               | Udaipur     | 1970 |

**M.Litt. (Degrees Awarded)**

- |    |   |                              |        |      |
|----|---|------------------------------|--------|------|
| 52 | A Study of Kapilār's Poetry.  | N. Jayaraman                 | Madras | 1969 |
| 53 | A Critical Study of Palaiṭṭinai<br>in Cankam Works.                                       | N. Manickam                  | Madras | 1969 |
| 54 | A Critical Edition and Study<br>of Sāhityacintāmaṇi of Vīra-<br>nārāyaṇa (Vemabhūpāla.)   | M. Ramakrishna<br>Shastri    | Madras | 1969 |
| 55 | Kālidāsa Citations in Works<br>of Poetics, Dramaturgy, An-<br>thologies and Commentaries. | Nagalapura<br>Ramana Subbana | Madras | 1969 |

**Subjects on which Research is being Conducted**

**D. Litt.**

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| 25 | A Critical Study of the Stotra Works in Brahma Srimeppathur Nārāyaṇa Bhattathisi.   | M.V. Nalini                 | Jabalpur  |
| 26 | Bharatīya Ṛṣi-Muniyoṅ kī sādhanāyeṅ evaṁ pramprāyeṅ (The Sādhana and practices of Indian Ṛṣi and Muni.                            | Santosh Purohit             | Jabalpur  |
| 27 | Some Prominent leaders and writers of the Revivalist school in the 19th century Bengal (1872-1900 A.D.).                          | Suniti Ranjan Ray Chaudhuri | Jadavpur  |
| 28 | Intellectuals and Tradition in Ancient India.   | H.C. Ghonghe                | Nagpur    |
| 29 | Ānubhavika Evaṁ Anubhavaṭikā.   | Bhagwati Rao                | Rajasthan |
| 30 | The Nature of the Art object.   | Kusum Paliwal               | Rajasthan |

## XII-A PHILOSOPHY & RELIGION (Buddhist)

### Ph.D./D. Phil (Degrees Awarded)

- |   |   |                  |          |
|---|---|------------------|----------|
| 1 | A critical study on the Saddharma Puṇḍarīka sūtras. | Manorama Mullick | Calcutta |
| 2 | The nature of Consciousness in Early Buddhism.      | Vishwanath Pande | Bombay   |

### Subject on which Research is being Conducted

#### Ph.D./D.Phil.

- |   |   |                     |           |
|---|---|---------------------|-----------|
| 3 | Contribution of Post Nāgārjuna Philosophy of Mādhyamika Schools of Sūnyavāda.         | Dipti Chakravarty   | Allahabad |
| 4 | Vaipulya Sūtroṅ kā Ālocanātmaka Adhyayana. (A Critical Study of the Vaipulya Sūtras.) | Ram Sajiwan Dwivedi | Allahabad |



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|----|--|---------------------------|-------------|
| 5  | Nāgārjuna kī Tarkapaddhati<br>kā Viśeṣaṇātma Adhyayana.<br>(An Analytic Study of Nāgār-<br>juna's Dialectical Method.)                               | Sumangala Devi<br>Agarwal | Allahabad   |
| 6  | Khuddakanikāya-Sāhityika<br>Adhyayana. (A Literary Study<br>of Khuddakanikāya.)  | Sheo Shankar<br>Tripathi  | Allahabad   |
| 7  | A Comparative Study of the<br>Dhyāna Sādhana in the<br>Buddhist and Jain Traditions<br>(in Marathi)  | P.S. Killedar             | Bombay      |
| 8  | Buddhist in Sanskrit Lite-<br>rature.  | D.P. Kapadia              | Bombay      |
| 9  | A Study of Rūpavatāra of<br>Dharmakīrti.   | Devendra Kumar<br>Sharma  | Delhi       |
| 10 | Pāli ke vaṃśasāhitya kā Aiti-<br>hāsika evaṃ sāhityika Mulyāñ-<br>kan. (Literary and Historical<br>evaluation of Pāli <i>vaṃśa</i><br>literature.)   | Usha Parashara            | Jabalpur    |
| 11 | Smavayaṅg sthānaṅg aur pāli<br>Aṅguttarnikāya kā tulanātmaka<br>Adhyayana. (A comparative<br>Study of the Aṅguttaranikāya<br>and Smavayaṅg sthānaṅg) | Gulab Chand Jain          | Jabalpur    |
| 12 | Bauddha darśana meṃ Naitik<br>evaṃ Ādhyātmik mūlyoṃ kā<br>Adhyayana. (A Study of the<br>Spiritual and Ethical values<br>in Buddhism.)                | R.P. Srivastava           | Jabalpur    |
| 13 | A Cultural Study of Pāli and<br>Prākṛit Narrative Literature<br>based on Pāli Sutta Piṭaka,<br>Attakathas, Canonical Com-<br>mentaries in Prakrit.   | P.W. Theore               | Jabalpur    |
| 14 | Milindpanho kā Ālocanā-<br>tmaka evaṃ tulanātmaka Adh-<br>yayana. (A Comparative and<br>Critical Study of Milindapanha)                              | Somnath Tripathi          | Jabalpur    |
| 15 | Concept of Nothingness in<br>Śūnyavāda and Existentialism.   | S. Chauhan                | Jabalpur    |
| 16 | Aṅguttaranikāya and its com-<br>mentaries : A Historical and<br>Cultural Study.  | Urmila Rani               | Kurukshetra |
| 17 | The Vinaya Piṭaka : A Cul-<br>tural Study (in Marathi).  | K.S. Tirpud               | Nagpur      |



- 18 Impact of Buddhism on Marathi Sant Literature (in Marathi). B.B. Lokhande Nagpur
- 19 Study of the Development of Buddhism in Madhya Pradesh. Sudha Mitra Saugar

## PHILOSOPHY AND RELIGION (NON-BUDDHIST) XII-B

### Ph.D/D. Phil. (Degrees Awarded)

- |        |  |                                     |              |      |
|--------|--|-------------------------------------|--------------|------|
| 1      | Philosophy of Śrī Mādha-vācārya.   | B.N.K. Sharma                       | Bombay       | 1968 |
| 2      | Bhagvadgītā-Studies on Śrī Mādha's Gīta Bhāṣya and Gītā-tātparya-nirṇaya.      | Bhavanami, Sudhin-dra Krishna Murti | Bombay       | 1968 |
| 3      | Metaphysical Ethics  | Antarkar Shivaram Sadashiv          | Bombay       | 1968 |
| 4      | Bhāmati Prasthāna tathā Vivaraṇa Prasthāna kā Tulnātmaka Adhyayana.            | Satya Dev                           | Patna        | 1968 |
| 5      | Jain darśana meṇ pudgal sid-dhānta (The Theory of Pudgala in Jain Philosophy.) | Jogindra Sikdar                     | Jabalpur     |      |
| 6      | Dvaita Vedānta :—Tattva Samīkṣa. Dvaita Vedānta—A study of Tattva              | Krishanakanta Chaturvedi            | Jabalpur     |      |
| 7      | A Critical Study of the Ethical Literature in Tamil.                           | S. Sarangapani                      | Madras       | 1969 |
| 8      | The System of Śuddhādvaita Vedānta.  | Raghunatha Sharma                   | M.S., Baroda | 1969 |
| 9      | Mysticism of Love in Śaiva Tirumurais.   | U.V. Sasivalli                      | Madras       | 1969 |
| 10     | Relation of Jīva and Brahman in the Philosophy of Nimbārka.                    | Madan Mohan Agrawal                 | Aligarh      | 1970 |
| 11     | Khaṇḍankhaṇḍa-Khādyā—Ek Adhyayan (Khaṇḍankhaṇḍa Khādyā, A Study)               | Kamla Shanker Pandey                | Allahabad    | 1970 |
| 12     | Monistic Philosophy in Maṇḍana Miśra's Brahma-Siddhi. (in Bengali).            | Ramaprasad Bhattacharya             | Calcutta     | 1970 |
| 12 (a) | Amalānanda Svāmin : A Link between Bhāmatī and Vivaraṇa Schools.               | Himansu Chakra-barti                | Jadarpur     |      |
| 13     | Bhāratiya Darśana meṇ Jīvan-mukti  | Sunita Khanna                       | Kurukshetra  | 1970 |
| 14     | The Philosophy of Advaita as expounded by Swami Vivekānanda.                   | P.M. Bhaskaran Nambudripad          | Madras       | 1970 |



**M. Litt. (Degrees Awarded)**

- |    |  |                 |        |      |
|----|--|-----------------|--------|------|
| 15 | The Concept of Bhakti in Advaita Vedānta.  | B. Sitalakshmi. | Madras | 1969 |
| 16 | A Comparative Study of Some Fundamental Concepts of Sri Aurobindo's and Gandhiji's Political Philosophy. | T. Kasturi Bai. | Madras | 1969 |

**Subjects on which Research is being Conducted**

**D. Litt.**

- |    |  |                 |           |
|----|--|-----------------|-----------|
| 17 | A Critical and Comparative Study of the Bhāṣyas on the Vedānta Sūtras of Bādarāyaṇa. | S.C. Srivastava | Allahabad |
|----|--|-----------------|-----------|

**Subjects on which is research is being conducted**

**Ph.D./D. Phil.**

- |    |   |                       |           |
|----|---|-----------------------|-----------|
| 18 | A Comparative Study of Bhakti Sūtras of Nārada and Sāṇḍilya.  | Suvira Arya           | Aligarh   |
| 19 | A Critical Study of Bhāskara Bhāṣya on the Brahma Sūtra.  | Suman                 | Aligarh   |
| 20 | A Comparative Study of Nyāyanirṇaya and Bhāṣyaratna-Prabhā.   | Renuka Sharma         | Allahabad |
| 21 | A Critical Study of Fallacious reasoning in different Systems of Indian Philosophy.                       | Kamal Jeet Bhutani    | Allahabad |
| 22 | A Critical Appraisal of the Doctrines of Bhakti in the Viśiṣṭādvaita Vedānta.                             | Prakash Chandra       | Allahabad |
| 23 | A Comparative Study of metaphysical doctrines of Mantrayoga, Layayoga, Haṭhayoga and Rājayoga.            | Savita Bargava        | Allahabad |
| 24 | An assessment of the Utility and Importance of the Yogāṅgas in the Orthodox Systems of Indian Philosophy. | Kavita Dutta          | Allahabad |
| 25 | An Evaluation of Rājayoga in Indian Philosophy.   | Narendra Bhadur Singh | Allahabad |
| 26 | Introduction and Contribution of Tantra to the Gauḍīya School of Vaiṣṇavism.                              | Anjali Srivastava     | Allahabad |



- 27 A Study of Karma Theory in the Orthodox Systems of Indian Philosophy with Special Reference to Yoga. Pratibha Saxena Allahabad
- 28 A Critical Study of Śāṅkara Vedānta as Propounded in the Aṣṭasidhi of Vimuktāmā. Surendra Nath Sri-vastava Allahabad
- 29 Concept of Manas in Indian Philosophy. Manjulata Vishwakarma Allahabad
- 30 Bhāratīya Dārśanik Paramparā meṁ Śabdā Pramāṇa kā Svarūp. (The Nature of Śabda-Pramāṇa in Indian Philosophical Tradition.) Veena Malhotra Allahabad
- 31 Doctrine of Rebirth in Indian Philosophy. Sudhakaracharya Tripathi Allahabad
- 32 A Comparative Study on Advaitic Commentators of Gītā. Savitri Srivastava Allahabad
- 33 The Doctorinal Evaluation of the Puṣṭimārga of Ācārya Vallabha. Raj Lakshmi Verma Allahabad
- 34 Saṅkṣepa Śārīraka Kā Ālochanātmaka Adhyayana. (A Critical Study of Saṅkṣepa Śārīraka.) Charu Lekha Allahabad
- 35 Concept of Īśvara in the Six Orthodox Systems of Indian Philosophy. Shiv Ram Mauriya Allahabad
- 36 A Critical Study of Prameyas according to the Nyāyavārttika. Govind Dutt Dwivedi Allahabad
- 37 The Critical Study of Psychic Elements in Systems of Sāṅkhya and Yoga. Asha Khanna Allahabad
- 38 Meaning and Truth. R.N. Karani Bombay
- 39 Ānandabodhācārya : A Study. N.M. Chaphekar Bombay
- 40 A Critical Study of Pantheism. V.R. Vavelkar Bombay
- 41 Evil as the Object of Individuation. V.S. Puntambekar Bombay
- 42 The Problem of Freedom. K.C. Nanavati Bombay
- 43 Svātmanāmas Vamīśaḥaṭṭha-yoga-pradīpikā. D.M. Raval Bombay
- 44 The Upaniṣadic Quest for the Real. T.K. John Bombay



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|----|---|-----------------------------|----------|
| 45 | Elements of Poetry in Yoga-<br>vāsiṣṭha.  | M.B. Wani                   | Bombay   |
| 46 | Vivartavāda as an Ontology<br>Based on Epistemological Ne-<br>gation.   | N.N. Goawalla               | Bombay   |
| 47 | Jain Philosophy : Its Special<br>Contribution.  | S.L. Meghani                | Bombay   |
| 48 | Hari Bhadra Sūri :—A Study<br>(with special reference to his<br>works in Prakrit).  | J.R. Seth                   | Bombay   |
| 49 | Sūtra-Kṛtāṅga : A Study.  | A.V. Bendre                 | Bombay   |
| 50 | A Critical Study of Ayaraṅ-<br>gasutta.   | S.B. Pednekar               | Bombay   |
| 51 | Sāṁkhya Yoga in the Purā-<br>ṇas.   | I.M. Tinaikar               | Bombay   |
| 52 | Studies of the Similies in Rā-<br>mānuja's Works.   | Geeta Tonwar                | Bombay   |
| 53 | Rationality in Indian Philoso-<br>phy.  | R.N. Patel                  | Bombay   |
| 54 | Bhāskarācārya : A Study.<br>(with special reference to his<br>Brahmasūtrabhāṣya).   | Arunbala<br>Khanna          | Bombay   |
| 55 | The Yoga of Patañjali and<br>Haribhadra : A Comparative<br>Study.   | A.C. Dave                   | Bombay   |
| 56 | Study of Vedāntkaumudī.   | Mansi Bannerjee             | Buradwan |
| 57 | Concept of Māyā, Prakṛti<br>and Śakti.  | Ricinandan Chak-<br>ravarti | Buradwan |
| 58 | A Study of Māṇḍūkyakārikā.  | Subhash Kumari<br>Sharma    | Delhi    |
| 59 | A Comparative Study of Phi-<br>losophical terms in Īśāvāsya<br>Upaniṣad with special refe-<br>rence to Śaṅkara and Rāmā-<br>nuja. | K.N. Vishwanatha<br>Ayangar | Delhi    |
| 60 | A Study of the Śābara Bhāṣya  | Suman Bala<br>Marwah        | Delhi    |
| 61 | A Critical Study of Nyāya-<br>Kusumāñjali.  | Meera                       | Delhi    |
| 62 | A Study of Vedānta Kaus-<br>tubha.  | Tripti Devi Bajaj           | Delhi    |
| 63 | A Critical Study of the Upa-<br>deśa Sāhasrī of Śaṅkarācārya.   | Dinesh Chandra<br>Sharma    | Delhi    |
| 64 | A Study of Pañcadaśī.   | Shakuntala Punjani          | Delhi    |
| 65 | Śaktisaṅgama tantra Samikṣā.  | Ram Prasad<br>Kausik        | Delhi    |



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|----|---|-----------------------|----------|
| 66 | Vyāsarāja's Contribution to Mādhva Vedānta.   | Rajni K. Dixit        | Delhi    |
| 67 | A Study of the Vedānta Kaumudī of Rāmādvayācārya.   | Anusuya Johar         | Delhi    |
| 68 | Pre-Śāṅkara Advaita Vedānta.  | Urmil Wadhwa          | Delhi    |
| 69 | A Study of Śāṅkara Bhāṣya and Bhāskara Bhāṣya on the Brahmasūtra.   | Kumudini              | Delhi    |
| 70 | A Comparative Study of Gauḍapāda Bhāṣya and Māṭharavṛtti on Śāṅkhya Kārikā.   | Usha Gupta            | Delhi    |
| 71 | A Comparative Study of Vyāsa Bhāṣya and Bhojavṛtti.   | Kamlesh Kumari Gupta  | Delhi    |
| 72 | Āṇandalaharī and its Commentaries.  | Nilam Grover          | Delhi    |
| 73 | The Tripurā Rahasya of Hārītāyana : A Critical Study.   | Krishna Chandra Jha   | Delhi    |
| 74 | Contribution of Prameyakama-lamārtanda to Jain Logic.   | Bishan Swarup Rastogi | Delhi    |
| 75 | A Comparative Study of the Major Commentaries of Tat-tvārtha Sūtra (Commentaries by Umāsvāti Piyapada Hari bhadra, Siddha Sena Divākara Bhatta.)    | Amar Jain             | Delhi    |
| 76 | Kulārṇava Tantra : A Critical Study.  | Shashi Mathur         | Delhi    |
| 77 | Jain Mythology as described in Digambara Literature.  | Manju Jain            | Delhi    |
| 78 | Kulacūḍāmaṇitantra.   | S. Vasantha           | Delhi    |
| 79 | A Study of Vidyās in the Upaniṣads.   | Sneh Lata Pathak      | Delhi    |
| 80 | The Nārāyaṇīya—A Philosophical Study.   | Mrs. Dharma           | Delhi    |
| 81 | Bhāratīya Darśaneṣu Saman-vayaḥ. (in Sanskrit).   | R.L. Doshi            | Indore   |
| 82 | Śāṅkara darśana tathā Kant ke darśana meṁ vicāra bhrānti kā svarūpa. (The Nature of Error in cognition in the Advaita Vedānta of Śāṅkara and Kant.) | I. Shukla             | Jabalpur |



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|----|--|----------------------|----------|
| 83 | Psychology of Yoga and Jung:<br>A Comparative Study.   | V. Guru              | Jabalpur |
| 84 | Vallabha Vedānta meṁ tattva<br>Mīmāṃsā (A Study of tattvas<br>in Vallabha Vedānta.)  | S. Tiwari            | Jabalpur |
| 85 | The Philosophy of Causation<br>in the schools of Vedānta.  | S. Malhotra          | Jabalpur |
| 86 | Bhārtiya vastuvāda meṁ pra-<br>takṣya ke svarūpa kā adhya-<br>yana. (A study of the nature<br>of Perception in Indian<br>Realism.) | P.D. Agnihotri       | Jabalpur |
| 87 | Sūtra-Kṛtāṅga kā ālocanātmaka<br>adhyayana (A critical study of<br>Sūtra-Kṛtāṅga.)   | Raj Kumari Jain      | Jabalpur |
| 88 | Baladeva Vidyābhūṣaṇa-vyak-<br>titva evaṁ kṛtitva. (Personality<br>and works of Baladeva Vidyā-<br>bhūṣaṇa.)                       | Rama kanta<br>Shukla | Jabalpur |
| 89 | The Nature of Religious Ex-<br>perience in Contemporary<br>Indian thought.   | Usha Dutt            | Jabalpur |
| 90 | Theory of Relativity of know-<br>ledge in Jainism, Mahāyāna<br>Buddhism and Advaita<br>Vedānta.                                    | S. Jain              | Jabalpur |
| 91 | Vaiṣṇava Vedānta meṁ Jīva<br>aur Jagat kā svarūpa. (The<br>Nature of Jīva and the world<br>according to the Vaiṣṇava<br>Vedānta.)  | S. Khanjo            | Jabalpur |
| 92 | Jaina dharma meṁ Ātmā kā<br>svarūpa. (The Nature of<br>Self in Jain religion.)   | S.P. Jain            | Jabalpur |
| 93 | The nature of Religious know-<br>ledge in the philosophy of<br>Shri Ramakrishna Parma-<br>haṁsa and Swami Vivekanand.              | S. Mehta             | Jabalpur |
| 94 | Nayacandra Sūri kī racanāoṅ<br>kā tulnātamaka adhyayna. (A<br>Comparative Study of Naya-<br>chandra Sūri's Works.)                 | I.D. Trivedi         | Jabalpur |



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| 95  | Jaina darśana meṁ bhautika mūlyoṇ kā svarūpa. (The Nature of world-value in Jaina Philosophy).  | Bharati Jain             | Jabalpur |
| 96  | Manuṣyaloka saṁbandhī Jaina sṛṣṭi vidyā evaṁ Paurāṇik sṛṣṭi vidyā vikāsvāda ke saṁdarbha meṁ tulnātmaka adhyayana. (A Comparative Study of the theory of Creation in relation to earthly existence in Purāṇas and Jain Philosophy.) | P.C. Jain                | Jabalpur |
| 97  | Philosophy of integral experience in Contemporary Indian Thought.   | Bharti Bhaskar           | Jabalpur |
| 98  | The Individual and the World in Kashmir Saivism.  | Umesh Dutt Shukla        | Jabalpur |
| 99  | Jaina Karma siddhānta tathā tadāśṛita kathā sāhitya kā vivecanātmaka adhyayan. (A study of Kathā Literature in the Light of Jainism.)   | V. Jain                  | Jabalpur |
| 100 | Vyaktivivek kā samālocanātmaka adhyayan. (A Critical Study of Vyaktivivek.)   | R.N. Trivedi             | Jabalpur |
| 101 | Bhārtiya darśana meṁ pramāṇyavāda. (The Validity of Knowledge in Indian Philosophy.)  | Chaya Mudiraj            | Jabalpur |
| 102 | Jaina aur Mīmāṁsā darśanoṇ ke karmasiddhānta kā tulnātmaka adhyayana. (A Comparative Study of the Theory of Karma in Jain and Mīmāṁsā Schools of Philosophy.)   | Kanhaiya Lal Paliwal     | Jabalpur |
| 103 | Nārāyaṇīya—A Literary and Philosophical Study.  | R. Balakrishnan Nair.    | Kerala   |
| 104 | Verbal Testimony in Nyāya-Vaiśeṣika Philosophy.   | H. Gopalkrishnan Iyer    | Kerala   |
| 105 | Ethics of Advaita Philosophy.   | Jacob Kattackal          | Kerala   |
| 106 | Ethics of Śaṅkara.  | K.N. Neelkantan Elayathu | Kerala   |
| 107 | Concept of Apavarga in Sāṅkhya System.  | K. Kesavan Nampuri       | Kerala   |



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|-----|--|-----------------------------|------------------|
| 108 | Gītā aur Upniṣad meṅ upa-<br>labdha Sāṁkhya siddhāntoṅ<br>kā smālocanātamaka adhya-<br>yana. (A Critical Study of the<br>Principles of Sāṁkhya System<br>Found in Gītā and Upaniṣads.) | Chandra Shekhar<br>Shastri  | Kurukshetra      |
| 109 | Nyāya-Vaiśeṣika meṅ Ātmā.<br>(The Concept of Soul in<br>Nyāya-Vaiśeṣika.)  | Gauri Shankar               | Kurukshetra      |
| 110 | Points of Difference Amongst<br>the Principal Authors and<br>Commentators of the Sāṁkhya<br>System.  | Katyayani Datt<br>Shandilya | Kurukshetra      |
| 111 | A Cultural Study of Kuvala-<br>yāmalaka of Uddyotana Sūri.   | Prem Chand Jain             | Kurukshetra      |
| 112 | Sāṁkhya Sūtra : Aniruddha-<br>vṛtti aur Pravachana Bhāṣya<br>kā tulanātamaka adhyayana.<br>(A Comparative Study of<br>Aniruddhavṛtti and Pravachana<br>Bhāṣya of Sāṁkhyasūtra.)        | Pushpa                      | Kurukshetra      |
| 113 | Pañcadaśī: ālocanātamak adh-<br>yayana. (Pañcadaśī : A Criti-<br>cal Study.)   | Pushpa Gupta                | Kurukshetra      |
| 114 | Origin and Development of<br>Jaina Sects and Schools.  | Uttam Kamal<br>Jain         | Kurukshetra      |
| 115 | Contribution to Advaita Ve-<br>dānta by Nṛsiṁhaśarmā.  | Om Kumari<br>Chawla         | M. S.,<br>Baroda |
| 116 | A Comparative Study of the<br>Concept of Dāya vibhāga<br>According to Vijñāneśvara and<br>Jimūtavāhana (in Marathi).   | S.C. Kalkonde               | Nagpur           |
| 117 | The Evolution of Early Indian<br>Cosmological Idea.  | R.K. Pant                   | Rajasthan        |
| 118 | Religious Experience and the<br>Problem of Truth.  | Prakash Vati<br>Sharma      | Rajasthan        |
| 119 | Prācīna Jain Gṛhasthācāra kā<br>vivecana (Āśādharakṛit sāgara<br>dharmāmṛita ke viśeṣa sandar-<br>bha meṅ) (A Study of Ancient<br>Jain gṛhasthācāra).                                  | Poorna Chandra<br>Jain      | Saugar           |
| 120 | Development of Śaivism in<br>the M.P. Region (from the<br>earliest time to 1200 A.D.)  | S.D. Tiwari                 | Saugar           |



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|-----|--|--------------------|---------|
| 121 | Sanskrit ke pramukh nāṭakoṅ meṅ Dhārmika tattva (Element of Dharma in the Main Dramas in Sanskrit.)  | Padma Gupta        | Udaipur |
| 122 | Rādhāvallabha Saṁpradāya siddhānta aur paramparā. (Tenets and Tradition of Rādhāvallabha Saṁpradāya.)  | Radha Rani Sukhwai | Udaipur |
| 123 | Kāśmīr Śāivadarśana ke āloka meṅ Bauddha evaṁ Vedānta darśana kī samālocanā. (A Critical Study of Bauddha and Vedānta System in the Light of Kashmir Saivism.) | S.P. Vyas          | Udaipur |

### XIII POSITIVE SCIENCES

#### Ph.D./D. Phil. (Degrees Awarded)

- |   |  |                              |                 |      |
|---|--|------------------------------|-----------------|------|
| 1 | Kālidāsa evaṁ, Kālidāsottara kāvya meṅ Paśu-pakṣī. (Bird and Animals in the Kāvya of Kālidāsa and Post-Kālidāsa Period.) | Ram Dutt Sharma              | Rajasthan       | 1969 |
| 2 | Suśrata meṅ sāmśkr̥tik sāmagrī (Cultural Material in Suśrata.)   | M Uaidya Fula-<br>bhai Patel | Sardar<br>Patel | 1969 |

#### Subject on which Research is being Conducted

- |   |                                     |           |       |
|---|-------------------------------------|-----------|-------|
| 3 | A Critical Study of Aṣṭāṅga-hṛdaya. | Asha Paul | Delhi |
|---|-------------------------------------|-----------|-------|

### XIV SOCIAL & ECONOMIC INSTITUTION

#### Ph.D./D. Phil. (Degrees Awarded)

- |   |   |                 |        |      |
|---|---|-----------------|--------|------|
| 1 | Sarvodaya and the Problem of Political Sovereignty. | T.S. Bevadoss   | Madras | 1969 |
| 2 | A Study of the Sociological Novels in Tamil.        | R.Dhandayudham  | Madras | 1970 |
| 3 | Tamil Proverbs and Society.                         | V.R. Mahalingam | Madras | 1970 |

#### M.Litt. (Degrees Awarded)

- |   |                      |                |        |      |
|---|----------------------|----------------|--------|------|
| 4 | Woman in Sangam Age. | T.B. Rajeswari | Madras | 1970 |
|---|----------------------|----------------|--------|------|



**Subjects on which research is being conducted  
Ph.D./D.Phil.**

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|----|--|------------------|-----------|
| 5  | Purushārtha—A Study of Institution and Idea of Welfare in Ancient India.   | N.M. Gosavi      | Bombay    |
| 6  | Society as Reflected in Buddha's Canon.  | Y.B. Gangurde    | Bombay    |
| 7  | Origin and Development of Untouchability in India.   | V.S. Kirathudave | Bombay    |
| 8  | The Vratas—A Study.  | Hem Lata Dwivedi | Bombay    |
| 9  | Monastic Life : A Historical Survey.   | V.M. Saletore    | Bombay    |
| 10 | The Social Conditions as depicted in the Jaina Sanskrit Mahākāvyas.  | Mohan Chand      | Delhi     |
| 11 | The Position of Women in Kauṭilya Artha Śāstra.  | Asha Rani Misra  | Delhi     |
| 12 | Prācīna Bhārata meṇ varṇa vyavasthā. (The System of Varṇa in Ancient India.)   | G. Chandal       | Jabalpur  |
| 13 | Mugal kāl meṇ Hindu strī jīvana. (Hindu Women in Mughal Period.)   | Satya Mittal     | Jabalpur  |
| 14 | Bhartiya paramparā meṇ vivāha saṁskār kā vikās (Development of the Institution of Marriage in Ancient Indian Tradition.)                   | J.P. Pande       | Jabalpur  |
| 15 | The Varāṅgacarita of Jaṭa-simhanandin : A Cultural Study.  | Y.K. Risaldar    | Nagpur    |
| 16 | A Critical Study of the Monastic and Ascetic Practices in Jainism Together with the Political and Social Life Based on the Nayadhammakahā. | B.V. Mohril      | Nagpur    |
| 17 | Prācīna Bhārata meṇ gr̥hastha Jivan. (Family life in Ancient India.)   | Savitri Ranka    | Rajasthan |

**XV VEDIC STUDIES**

**D. Litt. (Degrees Awarded)**

- |   |  |            |        |      |
|---|--|------------|--------|------|
| 1 | Vedic Concept of Field and the Divine Fructification : A Study of Fertility and Sex Symbolism with Special Reference to the R̥gveda. | S.A. Dange | Nagpur | 1969 |
|---|--|------------|--------|------|



**Ph.D/D. Phil. (Degrees Awarded)**

- |    |   |                           |                   |      |
|----|---|---------------------------|-------------------|------|
| 2  | The Concept of Devas in Vedic Literature.   | Nabar Dhundigraj Shivaram | Bombay            | 1968 |
| 3  | Maitrāyaṇī Saṁhitā kā eka adhyayana. (A Study of Maitrāyaṇī Saṁhitā.)   | Veda Kumari               | Rajasthan         | 1968 |
| 4  | Vaidic Sāhitya meṁ Rājnaitika Vicāra. (Political Thought in Vedic Literature.)  | Narendra N. Sharma        | Jabalpur          |      |
| 5  | Vaidic Sāhitya meṁ Saṅgrāma. (Fighting in Vedic Literature).  | Devaki Jha                | Jabalpur          |      |
| 6  | Upāsana in the Upaniṣads.   | Neela Anjanikumar Velkar  | Bombay            | 1969 |
| 7  | The Relationship between God and the Worshipper in the R̥gveda.   | Usha Ramachandra Bhise    | Bombay            | 1969 |
| 8  | Ethical Teachings in the Sec-tarian Upaniṣads.  | T.R. Sharma               | Delhi             | 1969 |
| 9  | Concept of Sarasvatī in the Vedas and Purāṇas.  | R.N. Airi                 | Kurukesh-<br>etra | 1969 |
| 10 | Darśapaurṇamāseṣṭi kā viśiṣṭa adhyayana. (A Special Study of Darśapaurṇamāseṣṭi.)   | Ved Prakash Upadhyaya     | Allahabad         | 1970 |
| 11 | Śatapatha Brāhmaṇa : A Study.   | Hari Govinda Ranade       | Bombay            | 1970 |
| 12 | Evolution of Sanskrit Prose—Vedic Age (in Bengali).   | Indira Mukhopa-dhyaya     | Burdwan           | 1970 |
| 13 | The Nature of Soma in the Vedas.  | Biswanath Muk-hopadhyay   | Burdwan           | 1970 |
| 14 | Yāskīya Nirukta kā sāmśkr̥tika adhyayana. (Cultural Study of Nirukta of Yāska.)   | Pushpa Gandhi             | Kuruksh-<br>etra  | 1970 |
| 15 | Social and Cultural Conditions as Depicted in the Main Upani-ṣads.  | Shakti Saxena             | Kuruksh-<br>etra  | 1970 |
| 16 | Kauśītiki Brāhmaṇa kā Sāms-kr̥tika evam aitihāsika adhyaya-<br>yana. (Cultural and Histori-<br>cal Study of Kauśītiki<br>Brāhmaṇa.) | S.K. Sood                 | Kuruksh-<br>etra  | 1970 |

**Subjects on which Research is being Conducted**

- |    |  |                |         |
|----|--|----------------|---------|
| 17 | Concept of Yajña.                            | Mitra Saxena   | Aligarh |
| 18 | Symbolism of Yajña in the Śatapatha Brāhmaṇa | Sharda Chauban | Aligarh |



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|----|---|------------------------|-----------|
| 19 | A Study of Maruts in the Vedic Literature.  | Chandra Bhushan Mishra | Allahabad |
| 20 | A Vedic World of Lower Divinities and Spirit.   | G.M. Vadirajachar      | Bombay    |
| 21 | Idea and Practice of Sacrifice in the Śrautasūtras.   | V.K. Ksirsagar         | Bombay    |
| 22 | The Atharvaveda in Brāhmaṇical Literature.  | A.G. Tulapurkar        | Bombay    |
| 23 | Psychological Materials in the Principal Upaniṣads and the Earlier Literature.                                    | P.G. Gandhi            | Bombay    |
| 24 | Solar Myths and Symbol in the Vedic Literature.   | P.S. Potnis            | Bombay    |
| 25 | Construction in Śaṅkarācārya's Interpretation of Upaniṣadic Text.   | M.M. Vora              | Bombay    |
| 26 | A Critical Study of Mitrāvaruṇa Hymns in the Ṛgveda (Particularly from the Point of View of Brāhmaṇa Literature.) | S. V. Wakankar         | Bombay    |
| 27 | A Study of the Commentaries on the Śvetāśvataropaniṣad.   | Ved Gupta              | Delhi     |
| 28 | Figures of Speech in Atharvaveda.   | Saroj Kumari Khurana   | Delhi     |
| 29 | A Study of Rudra in the Vedas.  | Suvira                 | Delhi     |
| 30 | A Study of the Aśvins in the Vedas.   | Deepali Biswas         | Delhi     |
| 31 | A Study of the Brāhmaṇas of Kṛṣṇa Yajurveda.  | Uma Goel               | Delhi     |
| 32 | Āditya from the Ṛgveda to the Upaniṣads.  | Pravesh Saxena         | Delhi     |
| 33 | A Study of Gopatha Brāhmaṇa.  | Manju Nayyar           | Delhi     |
| 34 | Sandhi Syntax and Concord of the Śatpatha Brāhmaṇa.   | Kamla Chawla           | Delhi     |
| 35 | A Contribution of Veṅkata Mādhava to Ṛgvedic Interpretations.   | Daya Ram Gupta         | Delhi     |
| 36 | Sacrifice in the Upaniṣads.   | Saroj Mehra            | Delhi     |
| 37 | A Study of the Etymologies of Aitareya and Taittirīya Brāhmaṇas.  | Saroj Kumari Malhan    | Delhi     |
| 38 | A Study of Aitareya Āraṇyaka.   | Suman Sharma           | Delhi     |



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|----|--|--------------------------|-------------|
| 39 | A Study of Māṇḍukyopaniṣad with Gauḍapāḍakārikā.   | Shakuntla Saluja         | Delhi       |
| 40 | A Study of Agni in the Vedas.  | Vandita Madhuhasini Yogi | Delhi       |
| 41 | Legends in the Ṛgveda.   | Meena Kumari             | Delhi       |
| 42 | A Critical Study of Rāmopaniṣads.  | Shashi Tandon            | Delhi       |
| 43 | Later Maṇḍalas of Ṛgveda.  | S.C. Rakhe               | Indore      |
| 44 | Yajurveda kā sāmśkr̥tika adhyayana. (A Cultural Study of Yajurveda.)   | J.B. Singh               | Jabalpur    |
| 45 | Philosophy of Atharvaveda.   | K.P. Athwala             | Jabalpur    |
| 46 | Mukhya Upniṣadoṅ meṅ citrita Bhāratiya samāja evaṁ sāmśkr̥ti. (Society and Culture as Depicted in the Main Upaniṣads.) | Rajendr Trivedi          | Jabalpur    |
| 47 | Upniṣadoṅ meṅ Rahasyavāda. (Mysticism in the Upaniṣads.)   | B.D. Kozhta              | Jabalpur    |
| 48 | A study of Rājasūyayajña as found in the Brāhmaṇa Literature.  | Yashwant Singh           | Kurukshetra |
| 49 | Origin and Development of Gṛhyasūtras and the Atharvaveda.   | G.D. Awasthi             | Kurukshetra |
| 50 | The Brāhmaṇas : A Doctrinal and Cultural Study.  | Ashwini Kumar            | Kurukshetra |
| 51 | A Study of Modal forms of Vedic Language.  | Asha Gupta               | Kurukshetra |
| 52 | A Critical Study of the Language of Śatapatha Brāhmaṇa.  | Rama Kant Upadhyaya      | Kurukshetra |
| 53 | Vedic Concept of Manas and Puruṣārthas.  | M.B. Varnekar            | Nagpur      |
| 54 | A Critical Study of the Vājasaneyi Saṁhitā.  | V.S. Bhandari            | Nagpur      |
| 55 | Śatapatha Brāhmaṇa kā par-yāya yojanā. (Use of Synonyms in Śatapatha Brāhmaṇa.)  | Sukeshi Gupta            | Rajasthan   |
| 56 | Śatapatha Brāhmaṇa kā sāmśkr̥tika adhyayana. (A Cultural Study of Śatapatha Brāhmaṇa.)                                 | Urmila Sharma            | Rajasthan   |
| 57 | Puruṣasūkta kā vivecanāt-maka adhyayana. (A Philosophical Study of Puruṣasūkta.)                                       | Kusum Lata Bhatnagar     | Rajasthan   |



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|----|--|---------------|-----------|
| 58 | Maitrāyaṇī Śākhā kā dārśa-<br>nika adhyayana. (A Philoso-<br>phical Study of Maitrāyaṇī<br>Śākhā.) | D.N. Sharma   | Rajasthan |
| 59 | Śāṅkhyāyana Brāhmaṇa : eka<br>adhyayana. (Śāṅkhyāyana<br>Brāhmaṇa—A Study.)                        | Asha Gupta    | Rajasthan |
| 60 | Ṛgveda meṇ prakṛti varṇana<br>(Nature in Ṛgveda.)  | R.V. Kumbhare | Rajasthan |

#### M. Litt.

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|----|--------------------------------------|-----------------------------|---------|
| 61 | Social Life in the Atharva-<br>veda. | Deva Datt Bhatti            | Punjabi |
| 62 | Concept of Agni in the<br>Ṛgveda.    | Suresh Chander<br>Bhatnagar | Punjabi |



## RESEARCH INSTITUTIONS IN INDIA AND ABROAD

### AUSTRIA

Indological Institute, Vienna University : Prof. Frauwallner has written History of Indian Philosophy in two volumes and many books on Indian Philosophy. Prof. Dr. Oberhammer, the present Chairman, has specialised on Sāṃkhya system. Dr. Steinkellner has worked on Dharmakīrti. A Journal Wiener Zeitschrift für Kunde Sudasiens primarily devoted to Indian Philosophy is published annually.

The following books have also been published by the Institute :—

1. Schmithausen, L : Maṇḍanamīśra's Vibhramavivekaḥ, 1965. Der Nirvāṇa-Abschnitt in der Vinīścayasamgrahāṇī der Yogācārabhūmiḥ, 1969
2. Steinkellner, E. : Dharmakīrtis Hetubinduḥ. Teil I: Tibetischer Texts und rekonstruierter Sanskrit-Text 1967.
3. Vetter, T. : Erkenntnisprobleme bei Dharmakīrti 1964 ; Dharmakīrti's Pramāṇavinīścayaḥ. I Kapitel Pratyakṣam 1966. Maṇḍanamīśra : Brahmasiddhiḥ Brahmakāṇḍaḥ Übersetzung, Einleitung und Anmerkungen 1969.
4. Erich Frauwallner—Die Lehre von der Zusätzlichen Bestimmung (upādhiḥ) in Gaṅgeśa's Tattvacintāmaṇiḥ.

### WEST GERMANY

The following Research Centres are functioning in Federal Republic of Germany.

1. Seminar for Indo-German Linguistics, University of Mainz.
2. Institute of Indology and Comparative Theology, Tübingen University.
3. Seminar for Indian Philology, Free University of Berlin.
4. Indo-East Asian Seminar, Marburg University.
5. Seminar for Indology, University of Münster.
6. South Asia Institute, University of Heidelberg.



### 1. Seminar for Indo-German Linguistics, University of Mainz.

#### (A) Recent Publications :

1. Helmut Humbach : Baktrische Sprachdenkmäler. Teil I. Wiesbaden, Harrassowitz 1966. Teil II Abbildungen. ib. 1967 (Bactrian Inscriptions and Manuscripts). 2. Robert Göbel : Dokumente zur Geschichte der Iranischen Humanen in Baktrin und Indien. 4 Bände. Wiesbaden, Harrassowitz 1967. (Coins of Huns in Bactria and India); Helmut Humbach and Kaikhusroo M. Jamaspasa : Vaoa Nask. An Apocryphical Text on Zoroastrian Problems. Harrassowitz.

#### Research Project :

Professor Dr. Helmut Humbach : Neue Quellen Zur Iranischindischen Geschichte (New sources for Indo-Iranian history).

### 2. Institute of Indology and Comparative Theology, Tübingen University.

#### (A) Recent Publications :

1. Paul Thieme : Das Indische Theater (The Indian Theater), published in : Heinz Kindermann (ed.), Fernöstliches Theater, Stuttgart 1966. 2. Paul Thieme : Geichte aus dem Rigveda, Stuttgart 1964. (Poems from the Rigveda). 3. Paul Thieme : Upanischaden—Ausgewählte Struck. Stuttgart 1966 (Upanishads, Selected pieces). 4. Albrecht Wezler : Nala und Damayanti, Eine Episode aus dem Mahābhārata. Stuttgart 1965. (Nala and Damayanti, an Episode from the Mahābhārata).

### 3. Seminar for Indian Philology, Free University of Berlin.

#### (A) Recent Publications :

1. Pinnow, Heinz-Jurgen : Versuch einer historischen Lautlehre der Kharia-Sprache. Harrassowitz, Wiesbaden 1959. (Kharia Historical Phonology). 2. Pinnow, Heinz-Jurgen : Prosa and Poesie. Harsg. u. übersetzt unter Mitwirkung von Paulus Kerketta und Junas Kullu. Harrassowitz, Wiesbaden 1965. (Kharia Texts, edited and translated with the assistance of Paulus Kerketta und Junas Kullu). 3. Bruhn, Klaus : The Jain Temples of Deogarh, E.J. Brill, Leiden, 1968.

#### Research Project :

1. Bruhn, Klaus, C.B. Tripathi : F. rühe Kommentare zum Jaina Kanon. (Early commentaries on the Jain canon), (2) Jordan, M. Analyse von Rayappasenaiija. (Analysis of Rayappasenaiija).



#### 4. Seminar for Indology, University of Münster.

1. L. Schmithausen : The Section of Nirvāṇa in the Vinīścaya-saṃgrahaṇī of the Yogācārabhūmiḥ (1969).

#### Research Project :

1. Nirvāṇa and Buddhahood in Yogācāra Philosophy.

#### 5. South Asia Institute, University of Heidelberg

##### (c) Research Project :

1. Sontheimer, Güther D. : Religion und Geschichte einer halbno-madischen Kaste, die Dhangar in Maharashtra, (Religion and History of a semi-nomadic caste, the Dhangars in Maharashtra).

2. Sontheimer, Günther D. : Geschichten der Dhangar Von Maha-rashtra. (History of the Dhangars of Maharashtra).

3. Koop, Hermann : Manorathapūraṇī, Commentary on the Aṅg-uttara Nikāya, II. Second edition. London 1967.

4. Kopp, Hermann : Critical Pali Dictionary. (co-worker)

5. Zaidi, H. : Descriptive Catalogue of Urdu Manuscripts in the Federal Republic of Germany. (In colloboration with the German Oriental Society).

6. Stetencron, Heinrich von : Studien zur Wassersymbolik an hinduistischen Tempeln. (Studies on Water-Symbolism as found in Hindu-Temples).

## INDIA

### ALIGARH

Department of Sanskrit, Aligarh Muslim University : publishes an annual Research Journal entitled *Prācya Prajñā*.

### ALLAHABAD

#### Ganganath Jha Research Institute :

This Institute has been taken over by the Rashtriya Sanskrit Sans-than, Ministry of Education, Government of India and has been renamed Ganganath Jha Kendriya Sanskrit Vidyapeeth.

This Institute was founded on November 17, 1943 in memory of MM. Dr. Ganganath Jha. It has won the reputation of conducting higher research in Indology throughout the North India.



It has been publishing besides important original research works, a quarterly Research Journal, 'Journal of the Ganganath Jha Research Institute' for the last 27 years.

## BARODA

Department of Archaeology and Ancient History, M.S. University of Baroda :

It has so far brought out the following publications in 'The M.S. University Archaeology and Ancient History Series' : (1) Baroda Through the Ages by Dr. B. Subbarao, (2) Excavation at Timbarya by Dr. R.N. Mehta., (3) Personality of India by Dr. B. Subbarao., (4) Stone Age Industries in Bombay and Satara District by Dr. S.C. Malik., (5) Indian History—A Study in Dynamics by Dr. Y.A. Raikar., (6) The Bhiras—Their History and Culture by Dr. B. Suryabanshi, (7) The Pleistocene Deposits of the Lower Narmada River and Early Stone Age Industries from the River Chambal by Dr. G.J. Wainwright., (8) Excavation at Devnimori by Dr. R.N. Mehta and Dr. S.N. Chowdhary, (9) Excavation at Shamalaji by R.N. Mehta and Shri A.J. Patel, (10) Excavations at Maheswar and Navdatoli by H.D. Sankalia, B. Subbarao and S.D. Deo. (11) Excavation at Nagara by R.N. Mehta.

## BIHAR

Department of Sanskrit, Bihar University

Dr. J. Mishra, Head of the Department has edited a work *Madha Vanala Kathā* of Vidyāpati, the great poet of Mithila. Besides, he is editing *Śaiva-Sarvasva-Sāra* of Vidyāpati. The Department has published the following research works :—(1) Nibandha Kusumāñjali. (2) Arastu mahodayasya Bharata muneśca nāṭya-viśyaka vicāraḥ (in Sanskrit). (3) Kavivar Vaṁśa muniḥ : tasya racanāśca (in Sanskrit). (4) Sanskrit rūpaka ki viśeṣatāyeṇ (in Hindi).

## BURDWAN

Department of Sanskrit, Burdwan University : The following books have been brought out :—(1) Tāntrik Sādhana-0-Siddhānta—MM. Dr. Gopinath Kaviraj. (2) Aspects of Indian Thought—MM. Dr. Gopinath Kaviraj. (3) Upaniṣad-prasaṅga, Vol. I and II. (4) Pratyabhijñāhṛdayam (Bengali Tr.)—Dr. G. Mukhopadhyay and Dr. R.C. Adhikari. (5) Vaidika-Svararāhasya—Pt. A.N. Sanyal.



## CALCUTTA

The Asiatic Society :

UNESCO Project :—The Society is working with financial assistance from the Indian National Commission for UNESCO, as a co-ordinating institution in India for conducting the UNESCO project for compilation of data on literary trends in Central Asia in the pre-mangol and post-mangol periods. In recent years, the following works on Indology have been printed and released. (1) *Sabdaratnāvalī* of Mathureśa—Shri M.M. Chowdhary. (2) *Aṣṭasāhasrikaprajñāpārmitā* English translation—Dr. Edward Conze. (3) *Vaiṣṇava Iconology in Nepal*—Dr. Pratapaditya Pal.

The Centre of Advanced Study in Ancient Indian History and Culture, Calcutta University.

The Centre has undertaken two schemes of research work :—

- (1) Geographical Dictionary of Ancient and Mediaeval India.
- (2) Glossary of Technical Terms in Indian Art and Aesthetics.

It has also been, publishing Journal of Ancient Indian History edited by Dr. D.C. Sircar since 1968. A Volume entitled *Prācyavidyātarāṅgiṇī* edited by Prof. D.C. Sircar was released in 1969 as the Golden Jubilee Volume of the Department of Ancient Indian History and Culture. Of the recent publications of Professor D.C. Sircar, the following may be recorded :—(1) *Ancient Malwa and Vikramaditya Tradition* (1969). (2) *Some Problems of Kuṣāṇa and Rajput History* (1969). (3) *Landlordism and Tenancy in Ancient and Mediaeval India as revealed by Epigraphical Records*.

Jadavpur University, Calcutta

A Journal *Anvikṣā* is published half yearly. It has brought out the following publication :—

- (1) *Kādambarī-O-Gadyasāhitya Śilpavicāra*—Dr. H. Basu. (2) *Tatva-Sandarbhā* ed. Dr. S. Goswami.

## HOSHIARPUR

Vishveshvaranand Institute of Sanskrit and Indological Studies, Sadhu Ashram :

This institute, previously recognised as Vishveshvaranand Vedic Research Institute (VVRI) emerged with the Panjab University, Chandigarh, with effect from 1st July, 1965. It is being run by the University as its main centre for researches in Sanskrit and Indological Studies. The Institute has introduced a new scheme of research training. It provides facilities for post M.A. training for one year in Vedic and Indological research. Immediately after a scholar has successfully completed the training, necessary steps are taken to get him enrolled as a candidate for the Ph.D. Degree of the Panjab University, Haridwar.



## KERALA

Department of Sanskrit, Kerala University, Trivandrum has undertaken the work of preparing a comprehensive Bibliography of the Sanskrit Literature of Kerala and has published a Critical Edition of the *Dhātukāvyā of Nārāyaṇabhaṭṭa* with the commentaries *Kṛṣṇārpaṇa* and Ramapāṇivāda's *Vivaraṇa* illustrating all the roots of Pāṇinian *Dhātupāṭha*.

## Kurukshetra University, Kurukshetra

Sanskrit Department has recently introduced a course for Specialisation in Indian Philosophy in M.A. The Department has undertaken the publication of *Paramalaghumañjūṣā* with Introduction, translation and notes by Dr. K.D. Shastri.

## MADRAS

Department of Sanskrit, Madras University has brought out the following publications during the year :—

- (1) New Catalogus Catalogorum—Vol. VI (*Gāyatrī* to *ca.*)
- (2) Śloka-vārttika of Kumārilabhaṭṭa with\* the Tātparyatikā by Umvekabhaṭṭa (Second revised edition) by Dr. K. Kunjunni Raja.

## NAGPUR

Department of Ancient Indian History and Culture has brought out the following books :

- (1) India as seen in Bṛhatsamhitā of Varāhamihira by Dr. Ajay Mitra Shastri; (2) Tripuri (in Hindi) by Dr. Ajay Mitra Shastri; (3) Paunar Excavations by Dr. S.B. Deo; (4) Khapa and Takalghat by S.B. Deo; (5) Maharashtra : Eka Purātāttvika Adhyayana by S.B. Deo; (6) Yādavas and their times by Dr. O.P. Verma.

## PATNA

## K.P. Jayaswal Research Institute

Arrangements for admission to the course of the degree of Doctor of Philosophy are being made by this Institute. It has published a number of books in the Tibetan-Sanskrit Series and Historical Sanskrit Series.



## RAJASTHAN

Department of Sanskrit, Rajasthan University, Jaipur has brought out :—(1) India in the Vedic Age by Dr. P.L. Bhargava (Second Edition).

### Sardar Patel University

Department of Sanskrit, S.P. University, Vallabh Vidya Nagar, has published (1) Soma in the Legends; (2) A Critical interpretation and investigation of epithets of Soma; (3) The Dānastuti of Ṛgveda; (4) Life and doctrines of Buddha.



## REVIEWS

*NEPAL: ART TREASURES FROM THE HIMALAYAS* By Ernst and Rose Leonore Waldschmidt. Translated from German by David Wilson. Oxford and IBH Publishing Co., Calcutta, 1969, pp. 160, 31 figs., 82 monochrome and coloured plates. Rs. 72/-.

Recent years have seen a fairly rich crop of well-documented and authoritative publication on the history, ethnology, art and culture of Nepal. This seems to be symptomatic of the wide general interest in the Himalayan territories of Tibet, Nepal, Bhutan and Sikkim along with the Indian Himalayan districts of Kinnaur, Lahaul-Spiti, Ladakh and the adjoining regions, which one has been witnessing since the beginning of the shift in the political power balance in these regions. But Tibet and Nepal being relatively older territories with historical and cultural identities of their own, have been engaging the continuous attention of scholars since the beginning of modern Indological and Sinological studies. Of late, this attention has been gaining in both intension and extension, relatively much more in regard to Nepal which has been and is an open society, than Tibet which has always been very difficult of access and now all but forbidden—because of political reasons. Besides, Nepal has been having one more thing in her favour; for the last three decades or so she has been experiencing for reasons which are obvious, a strong wave of national self-consciousness and hence of a cultural identity of her own. This has inevitably led to a conscious opening up of her artistic and cultural heritage to a wider world beyond that of purely curious antiquarian scholars. She has recently been taking the initiative in inviting and attracting national and international scholars and intellectuals to interpret her treasures and sending out carefully selected treasures abroad for exhibition and interpretation. This is good and meaningful cultural and intellectual co-operation among nations.

The book under review happens to be the outcome of a catalogue compiled by the authors, for an exhibition of works of art from Nepal, held in February-April, 1967 at Villa Hugel, Essen-Bredney, West Germany. "The exhibition consisted exclusively of objects sent to Europe on loan from Nepal, coming from the collections of the museums at Kathmandu, Lalitpur (Patan) and Bhaktapur (Bhatnagar); some archæological finds were also made available by the Archæological Department, Kathmandu".

The book is broadly divided into two parts of which the first purports to be a long introduction giving short accounts of the geography



and the peoples of the land-locked country ; the home and birthplace of the Buddha; ancient, mediaeval and recent history of the land and the people ; the main religions of the land, namely, Hinduism, and Buddhism, Tantrism and Vajrayāna ; forms of architecture ; and artistic styles of sculptures, bronzes, terracottas, ivories, wood-carvings and paintings. The second part consists of monochrome and coloured reproductions and detailed archæological and iconographic descriptions of archæological finds, stone sculptures, terracotta figures, bronzes, wood-carvings, ivory objects, manuscripts and book-covers and paintings on cloth and paper. The book closes with a short bibliographical note and an index.

The quality of reproduction of the objects of art maintains throughout a very high standard and the format, printing and set-up are excellent, just as it should be in an art-publication. The description of the plates too, meets the demands of dependable scholarship. The short introductory sections on geography, people, history and religion are just adequate and are competent summaries of the respective and relevant factual situations.

I wish I could be as appreciative of the two short sections on Architecture and Artistic styles. Both, to my mind, are inadequately dealt with, which, partly at any rate, may have been due to consideration of space. These two items do not take into account even the more important varieties of forms and styles and artistic and historical significance. Basically derivative Nepalese *stūpas*, *vihāras*, temples etc. have nevertheless their distinctive forms and styles, determined and conditioned partly by the architectural materials (wood and brick predominantly) and partly by local climatic and social situations. Besides, the secular architecture of Nepal is one pride of Nepalese culture and holds, to my mind, the key to an adequate understanding and appreciation of what secular architecture was like in India in particular and Southeast Asia in general. In religious architecture, both Buddhist and Brahmanical, Nepal provides forms and styles in Indian, Tibetan and Chinese architecture.

In sculptures, bronzes and paintings Nepal offers a variety of forms and styles through the centuries. Much of these can certainly be explained in terms of Indian art of the Ganga-Yamuna Valley, Eastern India and the Deccan (which have not been drawn attention to in proper historical perspective) of early times and of Rajasthan and the Western Himalayan States of late mediaeval India, also of Mediaeval Tibet. But not all of the plastic art of Nepal can be explained in these terms alone. That there were conscious attempts at localisation of the imported forms and styles, there are discernible indications in a number of objects.



But this is no criticism of the book which is certainly one of the most competent publications on the art of Nepal issued in recent years. Read along with Stella Kramrisch's *The Art of Nepal* (The Asia Society, New York, 1964), one would get a fairly comprehensive idea of the art treasures of this small but very interesting country.

Nihar Ranjan Ray

*THE LICCHAVIS* By Hit Narayan Jha, Chowkhamba Sanskrit Publication, Varanasi, 1970, pp. 247, Price Rs. 25/-

This is a history of the Licchavis of Veśālī from the sixth century B.C., when they came into limelight through their remarkable political institutions, to the eighth century A.D. when their rule came to an end in Nepal. In the first chapter the author has discussed the various theories about their origin and has rightly concluded that they were an indigenous Kṣatriya clan possibly connected with the Ikṣvākus, though he has tried to overdo things by deriving the name *Licchavi* from *Lin śleṣaṇe—Lī (na) chavi—Līchavi—Licchavi* and taking it to mean one who has a passionate love for colours and a very keen sense of beauty (p. 9).

The Licchavis made their mark by creating an oligarchical and republican polity which won the applause of even such eminent contemporaries as Gautama Buddha and Vardhamāna Mahāvīra but it may be an exaggeration to call it democracy. Among them political power rested with Kṣatriya families the heads of which had the title of *rājā*. The number of these *rājās* is said to be 7707 which appears legendary. However, the heads met in a general assembly, elected their chief, who was also called *rājā* and was assisted by an *uparājā* and *bhāṇḍāgārika* and even a *senāpati*. Thus the word *rājā* seems to be used in two senses, the head of a Kṣatriya family and the chief of the oligarchy (*gaṇa*). The author's view that each of the 7707 or so *rājās* had the *uparājā*, *senāpati* and *bhāṇḍāgārika* under him, constituting a sort of local administrative unit, wears thin because in that case we would have to presume thousands of such units within Vaiśālī which cannot stand to reason (p. 87). The fact seems to be that the chief of the *gaṇa* only, who had the title of *rājā* also, was assisted by these officers. Equally fallacious is the author's view that the word *rājā* is the same as the Aśokan word *rajjuka* or *rajuka* and as such denotes a local administrative officer (p. 77). While proposing this equation he ignores the fact that *rajuka* or *rajjuka* is connected with the word *rajju* or a measuring rope and stands for an officer in charge of survey of land and assessment and collection of revenue and thus has nothing to do with the root underlying the word *rājā*.



The author's discussion of the Licchavi-Magadhan struggle (Ch. V) is interesting inasmuch as he highlights its economic overtones. In this struggle the victory of Magadha indicated not only its superiority in statecraft and warfare but also its progressive socio-economic outlook which contrasted with the rigid and stagnant approach of the oligarchies according to which all non-Kṣatriya or non-aristocratic classes were no better than slaves (D.R. Chanana, *Slavery in Ancient India*, pp. 39, 107). However, though initially vanquished, the Licchavis soon staged a comeback. According to the *Vaṃsatthappakāsinī* (P.T.S. p. 155) the popular upheaval, which removed the dynasty of Bimbisāra and Ajātaśatru, brought to the throne a Licchavi prince Śiśunāga. This shows that the Licchavis had a hand in the revolution in Magadha and rode on its crest to power. It may well be that the leader of this revolution was the Licchavi Śiśunāga and that he ascended the throne as its consequence. His son Kālāśoka shifted the capital from Rājagṛha to Pāṭaliputra and made Vaiśālī one of his residences. It is noteworthy that Tārānātha calls him of Licchavi origin (Lama Chimpa and Alaka Chottopādhyāya, *Tārānātha's History of Buddhism in India*, p. 68). Thus, the Licchavis avenged themselves on the Magadhans and emerged as the final victors of the struggle. Strangely enough, the author omits to make any reference to this important episode in the history of the Licchavis. Recently I published a detailed study of it in Vol. IV of the *Journal of Ancient Indian History* (Calcutta).

However, with the rise of the Maneyas, the Licchavis, in the form of the rulers of Magadha, again suffered an eclipse. The author is not correct in stating that under Candragupta Maurya they enjoyed a great deal of independence (p. 99). After the obscurity of six centuries they again asserted themselves at the time of the foundation of the Gupta empire. The author thinks that they sided with Candragupta, whom he identifies with Caṇḍa of the *Kaumudī Mahotsava*, against the Magadhan ruler Kalyāṇvarman, mentioned in that play (p. 101). But he forgets that the events, described in this drama, cannot be equated with those attending the foundation of the Gupta empire as ably shown by P.L. Gupta (*Gupta Sāmrajya*, Varanasi, 1970, pp. 236-37). Nevertheless, it is clear that in the first two decades of the fourth century, the Licchavis were dominant in Magadha and their reigning queen was Kumāradevī who was married to the Gupta prince Candragupta I. It is significant that, adhering to their republican tradition, the Licchavis mentioned their name in plural on the reverse of the coins of the so-called Candragupta Kumāradevī type at the very place where the Guptas later inscribed the name of that king who issued the coins. This makes it plain that the Licchavis were the rulers and issuers of the coins of the said type. On their behalf the queen Kumāradevī reigned whose figure occurs on the obverse of the said coins with the legend *Śrī Kumāradevī* or *Kumāradevī Śrī*. But that Kumāradevī was married to Candragupta who as Prince



Consort is also depicted along with her but with the simple legend *Candragupta*. Here it is noteworthy that whereas the name of the queen is preceded or followed by the word *Śrī* the name of Candragupta is not accompanied by it. This clearly shows that at the time those coins were issued the status of Kumāradevī was higher than that of Candragupta. Later when the son of Kumāradevī and Candragupta, named Samudragupta, came of age, he ascended the throne under the express claim of 'grandson of the Licchavis' *licchavidauhitra* which emphasized that he was the heir to the Licchavi Kingdom. It was thus that the Gupta empire emerged as the continuation of Licchavi rule. The author's theory that there were troubles among the early Gupta which "were formented by their aggrieved Licchavi relatives" does not carry conviction (p. 103).

As the Guptas were dominant in North India the Licchavis were confined to their dominion in Nepal. There they used an era the dates of which range from 386 to 535. Opinions differ as to the identification of this era. But the author plausibly suggests that it should be taken as the Śaka era starting from 78 A.D. (p. 119) with the result that the date 535 of it would correspond to 613 A.D. About the same time a new era, founded by one Amśuvarman, appears on the scene. Its first date is in the year 30. In the year 39 its founder gives up the title of *mahāsāmanta* and presents himself only as *Śrī*. There his successor Dharmadeva issued his earliest inscription in 48 and the latter's successor Bhīmārjunadeva his last epigraph in 65. After him comes Narendradeva. He is said to have received the Chinese envoy Li-I-Piao in 643. If he is supposed to have ascended the throne in 643 the first year of the era would be  $643-65=578$  A.D. The author calculates the beginning of this era from 574 A.D. which would be very near to this date.

Thus though the aforesaid chronology, worked out by the author, seems plausible, his view that Amśuvarman, who replaced the old dynasty, was of Gupta family (p. 145) is unacceptable. The *Varṇśāvalis* call him Ṭhakuri or Vaiśya Rājaputra while Hsüan Chwang says that at his time, that is after the accession of Amśuvarman, the king of Nepal "is a Kṣattriya and belongs to the family of the Licchavis" (S. Beal, *Buddhist Records of the Western World*, Vol. II, p. 81 ; T. Watters, *On Yuan Chwang's Travels in India* II, p. 84). Even if we disregard Hsüan Chwang's statement as based upon some rumour or error, we find nothing to establish any relation between Amśuvarman and the Guptas, even his surname *Varman* militates against such a view. Rather we find him cultivating matrimonial relations with the Mankharis whose *varman*-ending names recall his own.



In spite of the aforesaid points and some others, on which the reviewer disagrees with the author, it goes without saying that the latter has given a readable account of the Licchavis not only from the political but also from the social, economic and cultural points of view.

**Buddha Prakash**

*SAMĀJASAMSKĀRAKA RAGHUNANDANA (RAGHUNANDANA—A SOCIAL REFORMER)* By Dr. Bani Chakrabarty, published by the Authoress, (Department of Sanskrit, Muralidhar Girls' College Calcutta-2) (in Bengali), 1970, pp. 282. Rs. 10/-

MM. Dr. P.V. Kane, in his *magnum opus* History of Dharma Shastra has thrown considerable light on the origin and development of Smṛti literature from the earliest times. But the development of Smṛti usages in recent centuries has remained uncovered so far. The *nibandhakāras* of Bengal have made special contribution to *Smṛti-Śāstra* in the mediaeval period which too has not received adequate notice by scholars. The chief and most popular among the galaxy of *nibandhakāras* of Bengal was Raghunandana (1490-1575) who made invaluable attempt to save the Hindu society from total disintegration during the critical Muslim rule. The authoress has rightly chosen Raghunandana, the great social reformer and saviour of mediaeval Hindu society in Bengal, as the most representative of *nibandhakāras* of Bengal for her study. Raghunandana was a great scholar of Mīmāṃsā who brought to bear his genius also in the field of *Smṛti śāstra* and then enriched it. As a matter of fact Raghunandana's contributions were epoch-making which ushered in a new era in the field of *Smṛti* by harmonious blending of catholicity with liberalism.

The authoress has covered her study of 'Raghunandana—A social Reformer' in eight chapters. She has traced the development of *Smṛti Śāstra* from the earliest times and has evaluated the contribution made by the Smārtas of Bengal School like Jitendriya, Jimūtavāhana, Ballāla sena, Halāyudha Śūlapāṇi etc., all predecessors of Raghunandana, in the first four chapters. Raghunandana's versatile genius has been discussed in the fifth chapter. His contribution to the different aspects of social regeneration in the critical times of Muslim domination has been discussed in chapters VI to VIII. The chapter VI which deals with the aspect of social conduct gives Raghunandana's views on different *samśkāras*, including marriage, *krityas*, festivals like *Janmāṣṭamī*, *Durgāpūjā* etc., determination of *tithis*, lunar months etc. *śrāddha*, *aśauca*, *satī-dāha* (burning of Satī) etc. The seventh chapter, dealing with social laws and usages, presents Raghunandana's opinion about *vyavahāra* and *dāya* (division of property after death). The authoress concludes her study of Raghunandana, the social reformer by throwing light on



Raghunandan's view about a variety of miscellaneous subjects like *prāyaścitta* (rules governing atonement etc.)

The authoress has shown how Raghunandana by adopting a liberal view-point without deviating substantially from the catholicity of ancient *smārta* regulations, could move with the times and save the mediaeval Hindu society of Bengal from total disintegration. The study of Raghunandana by the authoress reveals that he was a far-sighted social reformer who had flexible views and knew to rise to the occasion. The study also throws light on the social conditions of Mediaeval Bengal. The authoress deserves our congratulations for the hard labour, critical insight and erudition amply exhibited in the pages of the present work. The printing and get-up of this book are excellent.

D.B. Sen

*GOLASĀRA OF GĀRGYA-KERALA NĪLAKAṆṬHA SOMAYĀJĪ*

Edited by K.V. Sarma, Vishveshvaranand Institute, Hoshiarpur, 1970, pp. XXVI+28, Rs. 5/-.

Nīlakaṇṭha Somayāji, the distinguished astronomer-mathematician of Kerala of the 15th-16th centuries, wrote several treatises on astronomy. *Golasāra* is his excellent short work, containing the quintessence of spherical astronomy. This work is divided into three chapters, and runs into nearly half a century of Sanskrit couplets which appeal to the discursive intellect than to mere intuition.

Shri K.V. Sarma deserves credit for presenting its critical edition, after a thoughtful and knowledgeable study of seven mutually independent palmleaf manuscripts which broadly fall into three distinct groups, on the basis of the distribution of verses in the three chapters.

The work is lucidly and appropriately rendered into English. The foot-notes, supplied by the Editor, are precise enough to throw light on comparative differences in versions and variant readings of manuscripts, but they are too brief to illuminate certain vague and obscure technical expressions which are bound to occur in such a work as deals with the basic astronomical constants and the geometrical position of the celestial bodies.

There is a reference to the geometrical theorem of the Pythagoras (p. 14) which could be profitably discussed in the foot-note, from the angle of historical interest. In fact *Golasāra* is also of some historical and linguistic interest for students of astronomical studies. Its author, Nīlakaṇṭha, exhibits a surprising familiarity with the work of the Pythagoras, and this can provide a spring-board to research on the exchange



of ideas between India and Greece in the Middle Ages, and on the resemblance between certain Hindu and Greek astronomical terms and methods.

The present edition, though lacking in elaborate foot-notes, is useful as well as reliable; it is informative as well as stimulating. A valuable feature of this edition is its introduction in which the editor gives a clear, research-oriented picture of the manuscript material and different versions of *Golasāra*, and makes a keen objective assessment of the author and his works.

B.S. Gupta

*NĀṬAKA-PARIBHĀṢĀ OF ŚĪṄGABHŪPĀLA* by Dr. Kalikumar Datta Shastri, Sanskrit Sahitya Parishat, 168/1, Raja Dinendra Street, Calcutta-4, pp. 25, Rs. 3/-

There are a few works based on the *Nāṭyaśāstra* of the celebrated ācārya Bharata, which deal with the Sanskrit Dramaturgy. Some of them are available in print form and widely read while others are only known through references. Mention may be made of the *Daśarūpaka* of Danañjaya (10th century A.D.), the *Nāṭyadarpaṇa* of Rāmacandra (12th century A.D.) and the *Sāhityadarpaṇa* of Viśvanātha (14th century A.D.)

The book under review is a small versical treatise of Shri Śīṅgabhūpāla (14th century A.D.), which has been published for the first time. It deals with some technical terms of Sanskrit Dramaturgy. As scholars have suggested, this booklet seems to be an earlier draft for the famous and bigger work, the *Rasārṇavasudhākara* by the same author. And thus this work, as the editor claims 'presents before us a number of readings that give us a better version of some of the verses of the *Rasārṇavasudhākara*'. It also 'contains certain topics that are not available in the larger work of the author'.

Though the author of *Nāṭaka-paribhāṣā* also solely follows the *Nāṭyaśāstra*, yet he differs on some minor points. For example, while discussing *Nāṇḍī* he permits the use of 8, 10 or 12 padas : "*Aṣṭābhīr daśābhīḥ śreṣṭhā seyam dvādaśābhīḥ padaiḥ*" (verse No. 160). Viśvanātha and others sanction only 8 or 12 padas. The technical term *kathānātha* (verse No. 167) is also new word in the place of *kathānāyaka* (*nāyaka* or *netā*). Four varieties of *kathānāyaka*, which have been defined here on the basis of *dharma*, *artha*, *rasa*, and *mokṣa* are also something new to the Sanskrit Dramaturgy. Viśvanātha and others have also enumerated the four varieties of *netā* but the criterion is different. In the same way the four kinds of *kavi* (poet), viz. *udāṭṭa*, *uddhata*, *vinīta* and



*praudha* is probably nowhere mentioned. Discussing *āmukha* (*prastāvanā*), Viśvanātha gives five varieties, viz, *udghātyaka*, *kathodghāta*, *proyogātīśaya*, *pravartaka* and *avalagita*, while this author mentions only three, viz, *kathodbhūta*, *pravṛttaka* and *prayogātīśaya*. Definitely the term *kathodghāta* has been replaced by *kathodbhūta* and *udghātyaka* and *avalagita* varieties of *prastāvanā* are included in thirteen *vīthyaṅgas* by Śiṅgabhūpāla. Here *prayogātīśaya* is said to be of two kinds, viz, *prastāvanā* and *sthāpanā*. This latter term *sthāpanā* is also something new to Sanskrit Dramaturgy. *Arthopasthāpakas* of *Nāṭyaśāstra* are named here as *sūcakas*. This *sūcaka* has a variety named *khaṇḍacūlikā*. This term is also not seen anywhere else.

Thus, this work is an interesting one and deserves a place in the history of Sanskrit Dramaturgy. Barring a few minor printing mistakes, the editing work is commendable. An annotated translation would have enriched the publication.

Kapil Deo Shastri

*OUTLINES OF SANSKRIT POETICS* by G. Vijayavardhana, Lecturer in Sinhalese, University of Ceylon, Chowkhamba Sanskrit Series Office, Varanasi-1, 1970, pp. 170, Rs. 16.

The book under review, in the words of the author, "is an attempt to bring within the confines of a single small volume, the crux of the entire Sanskrit *Alaṃkāra Śāstra*... It is meant to serve as an introduction to those desirous of getting acquainted with the subject".

The book is divided into seven chapters. In the first chapter the author discusses the proper order of the theories of poetry and decides, "The proper order in tracing the evolution of Sanskrit poetics would be to consider the *alaṃkāra* concept first, and then proceed in order of the concept of *rīti*, *rasa-dhvani*, *vakrokti* and *aucitya* respectively (p. 10)".

In the second chapter entitled 'A Brief Historical Survey', the author gives a short summary of Sanskrit poetics from Bharata Muni (1st century B.C.) to 17th Century A.D. Here he does not discuss the date even of the prominent authors.

In the third chapter entitled 'The *Alaṃkāra* School' the author gives a lucid account of the origin and development of this school. He shows that the meaning of the term *alaṃkāra* underwent several changes within the course of time (p. 26) and explains the nature and importance of a few *alaṃkāras*, e.g. *atīśayokti*, *svabhāvokti* etc. On the criterion of *alaṃkāra* he observes, "the ultimate aim in using a particular figure in a composition would be the realization of Vicchitti



(p. 36)". He concludes "the theory of *alamkāra* contained within itself, the seeds of ideas which in later times grew into important poetic theories (p. 56)". In chapter IV, "The *Guṇa Rīti* School", he has discussed the origin and development of the school and concept as well as number of *guṇas* and *rītis*. Concluding his discussion the author says, "the *guṇa-rīti* theory too, concerns itself only with form in poetry, and falls short of a satisfactory critique as any other formal theory (p. 72)".

In the next chapter "The *Rasa Dhvani* Theories", the author deals with a lot of matters e.g., origin and development of the concept of *rasa* and *dhvani*, four interpretations of *rasa* theory, nature of *bhāvas*, realization of *rasa* and its obstacles, meaning nature and kinds of *dhvani*. He examines in detail the importance of *dhvani* theory and arrives at the conclusion, "Although it may fall short of an ideal aesthetic theory, the *dhvani* theory is undoubtedly the crowning achievement of aesthetic thought in Sanskrit (p. 122)".

In the last two chapters the theories of *vakrokti* and that of *aucitya* are discussed. A good bibliography and general Index are added at the end.

Thus the attempt of the author is praise-worthy. However, his few statements need reconsideration. He says (p. 110) that *Dhvanyāloka* divided poetry into three grades i.e. *uttama*, *madhyama* and *adhama*. In fact, it is Mammāṭa who divided the poetry into three grades cited above. Again, he uses the term 'prosatic expression' in contrast with 'poetic expression' (p. 120). But in Sanskrit poetics even the prose is a part of poetry (*kāvya*). Moreover, somewhere the references need correction as on page 94 fn. 1. The printing and get-up of the book are fair but the price is a bit high.

S.N. Shastri



### BOOKS RECEIVED

- |   |  |  |
|---|--|--|
| 1. Bhattacharya,<br>Durga Mohan                 | <i>Brāhmaṇa Sarvasva—A<br/>Pre-Sāyana Vedic<br/>Commentary</i>                   | Sanskrit Sahitya<br>Parishat, 168/1<br>Raja Dinendra<br>Street Calcutta-4    |
| 2. Bhoosnnurmath,<br>S.S. & Menezes,<br>Armando | <i>Śūnyasaṃpādane-<br/>Vol. IV</i>   | Karnatak Universi-<br>ty, Dharwar  |
| 3. Goetz, Hermann                               | <i>Studies in the History<br/>and Art of Kashmir and<br/>the Indian Himalaya</i> | South Asia Institute,<br>University of<br>Heidelberg,<br>W. Germany          |
| 4. Kambi, V.S.                                  | <i>Vīraśaiva Darśana<br/>Mīmāṃse</i>   | Sent by the author   |
| 5. Mehta Mohan Lal                              | <i>Jaina Philosophy</i>  | P.V. Research Insti-<br>tute, Jaina Ashram,<br>Hindu University,<br>Varanasi |
| 6. K.D. Shastri                                 | <i>Gaṇapātha ascribed to<br/>Pāṇini</i>  | Kurukshetra<br>University Press  |
| 7. Shastri, Shri Nivas                          | <i>Exposition of Buddhist<br/>Philosophy by Vācaspati<br/>Miśra</i>              | <i>Ibid.</i>   |
| 8. Rukmani, T.S.                                | <i>A Critical Study of the<br/>Bhāgavata Purāṇa</i>                              | Chowkhamba<br>Sanskrit Series<br>Office, Varansi                             |
| 9. Tarkacharya,<br>Kalipada                     | <i>Prasastapādabhāṣyam<br/>with Sūkti on the Bhāṣya</i>                          | Sanskrit Sahitya<br>Parishat,<br>Calcutta-4                                  |



## OUR CORRESPONDENTS

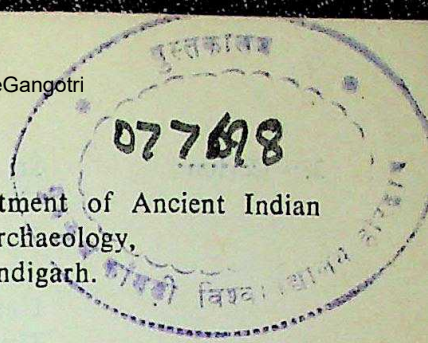
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4. Bihar Dr. J. Mishra,  
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